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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

LETTER OF JOHN JAY ON THE EPISCOPAL FORM OF INDUCTION.

Every thing from the pen of this eminent Christian and patriot will be found worthy of attention. He was a member of the Episcopal Church; cordially attached to its liturgy and worship, but altogether opposed to the high Church doctrines, which by some of its clergy both in this country and in England are so strenuously maintained. Such was his catholicism, that finding no Episcopal Church in the village, in which after his retirement from public life he resided, 'he constantly attended the one belonging to the Presbyterians; nor did he scruple, adds his biographer, to unite with his fellow-Christians of that persuasion in commemorating their common Lord. When at length an Episcopal Church was erected in Bedford, and the clergyman elected by the Parish was to be '*inducted*' as their Rector, he addressed the following letter to the Vestry of Trinity Church in New York. The objections he states to the Rite of Induction as then practised were probably the occasions of some slight alterations: but 'it is to be regretted,' says his son, 'That the objectionable expressions,' and we must add the unwarrantable assumptions both in a spiritual and a temporal view are still retained. By what conceivable authority does a Bishop of the Episcopal or of any other Church in this country presume to convey a right to the temporalities pertaining to a Parish. All such power can legally be exercised only by the Parishioners themselves: and Mr Jay in this admirable letter evinces the same inflexible opposition to assumed authority in the Church, which he had so illustriously displayed to usurpations in the State.

We give the following extracts, which though long are interesting and worthy of being read with care.

'Permit us now to request your attention to a subject of more importance: it affects us all. You will recollect that Mr Streebeck, in his letter respecting our call, mentioned his expectation of being *inducted*, according to the forms of what is called 'the office of Induction.'

At that time we knew so little of that paper as to be unable to say any thing decided to him *about* it; we afterward procured and considered *it*. To us it appeared to be liable to objections so manifest and so insuperable, as that we never could consent to have a minister inducted into our church in that way.

That office of induction ought not, in our opinion, to be permitted to glide silently into operation, and acquire claims to obedience from successive instances of unguarded acquiescence. Whether that instrument is with or without precedent in the Christian church, or by whom or for what purposes it was devised, are questions on which we make no remarks. Amid the prayers and piety by which it is decorated, are to be found unconstitutional assumptions of power, accompanied with a degree of parade and pageantry which, however conducive to other objects, have no natural conexion with the mere business of induction. We believe that episcopacy was of apostolic institution, but we do not believe in the various high church doctrines and prerogatives which art and ambition, triumphing over credulity and weakness, have annexed to it.

By the office of induction, the bishop is to give a formal commission, under his episcopal seal and signature, to the minister, whom the corporation had called and engaged to be their rector; giving and granting to him the bishop's license and *authority* to perform the office of a priest of that parish.

'We believe that every Episcopalian priest, ordained according to the rules of our church, has, in virtue of that ordination, good right and authority to preach the gospel, and perform divine service in any parish; but we admit the propriety of being restrained by the bishop from calling and settling any other than an Episcopalian minister so ordained and of fair character. We therefore think it fit that the bishop's approbation on those two points should precede a call. We believe that we have a right to contract with and employ any such minister to be our rector; and that such contract is the only valid and proper commission which he can have to be our particular minister or rector.

We believe that both we and such minister have good right to make such a contract; that when made it is a civil contract; and that the Convention have no authority to divest either priest or laymen of their right to make it.

By the office of induction and the commission directed by it, the *bishop* does induct the minister into the parish, and does ordain that he shall claim and enjoy all the accustomed temporalities appertaining to his cure.

We believe that the induction of a priest into a parish is neither more nor less than giving him the key of the church, and putting him in possession of such houses, tenements, and lands, as he is entitled, by his contract with the corporation, to occupy and enjoy. This is a business which can lawfully be done only by the proprietors, nor can we perceive the least shadow of right in the bishop or in any other person to meddle with it.

As the bishop has no title to, nor care of, nor any business with the temporalities of any church, we reject with decision every order or ordinance of his respecting the property of our corporation; we think it highly improper that he should attempt to middle with our estate, or presume to order any person whatever to claim and enjoy all or any part of it. As to the pretence that he does it because they who serve at the altar should live of the things of the altar; or in other words, that we ought to maintain our minister, it is too frivolous to be even plausible. As the Lord and Giver of all property had already made an ordinance on this subject, another ordinance of the like import by the bishop was, to say the least, unnecessary. In this case his admonitions would be more proper than his orders. Besides, the bishop must know, and does know, that whatever relates to the support of the minister, is always settled and fixed by a contract between him and his congregation, before his induction as their rector. And therefore it can neither be very necessary, nor very decorous, for the bishop to ordain that the minister shall claim and enjoy, what the corporation had previously promised and engaged that he should have and enjoy.

By the same instrument the bishop further ordains that the said minister shall claim and enjoy the said temporalities, *not for any prescribed or limited time*, but until he shall be separated from the congregation by *episcopal authority*.

In cases where the contract with the minister is clearly expressed and well understood to be for a limited time, can the bishop, with any appearance of probity or propriety, ordain that the minister shall, after the expiration of that time, still continue to claim and enjoy the temporalities without a new contract? Or is it the object and design of this same office of induction, to divest us of the important right which we have by the laws of God and of our country, to make civil and lawful contracts of *limited duration* with any person for his services, whether priest or layman? We fear this design is in operation, for we understand that every priest who shall make such a contract is to be excluded from a seat in the Convention.

We for our parts are far from being prepared to admit the validity and power of any canon to divest us of this right, or to punish or disfranchise a priest for exercising it. We know of nothing in the gospel which forbids such contracts. To insist that we shall take a priest for better or for worse, and to keep and to pay him whether he proves worthy or unworthy, faithful or unfaithful, whether we like him or whether we do not like him, is really demanding more than ought either to be demanded or to be complied with. It is said, that the bishop may afford relief. It is true that he may; but it is also true that he may not.

As to the bishop's being the arbiter and judge of disputes between a congregation and their rector, we observe, that all such of their disputes as turn on questions of a civil nature belong to the jurisdiction of the courts of law; and that no canon can either deprive those courts of that jurisdiction, nor divest any freeman of his right to have those disputes determined by the laws and by a jury of the country: and consequently, that no canon can or ought to constitute the bishop to be the arbiter or judge of them. But where the disputes turn on points of doctrine, we admit the fitness of their being decided by the bishop, so far as to settle the dispute; but not in all cases so far as to settle the doctrine; for there has been a time when, if the people had continued to believe and adhere to all the decisions and doctrines of their bishops, we should nor have heard of, nor have been blessed with the reformed Protestant religion.

We cannot consider it as being altogether consistent with decorum, that the office of induction should order the senior warden, who is the first officer of the corporation, to stand at an appointed place, on the day of induction, during Divine service, holding the keys of the church in his hand in open view, as a mere pageant. We cannot approve of his being directed then to deliver the keys to the new incumbent, as a *token* that the parish did *acknowledge* him to be, what they had already made him to be, *their rector*. We can as little approve of what the new incumbent is thereupon to say to the senior warden, viz. 'I receive these keys as pledges of the bishop's *episcopal induction*, and of your *recognition*.'

'Recognition of what? They they, the churchwardens, vestry, and congregation, are all ciphers in the business. It is not easy to observe and examine these things without feeling some degree of indignation. We cannot dismiss the office of induction without expressing our disapprobation of introducing an opinion on a disputed point into one of the prayers directed to be used on the day of induction; it is this:

'O holy Jesus, who has purchased to thyself an universal church, and has promised to be with the ministers of *apostolic succession* to the end of the world.'

This is not the promise literally, but the promise paraphrased and expounded. The promise of our Savior is, 'And lo, I am with you alway, even unto the end of the world.

As the apostles were all to die in a few years, this promise could not be understood as limited to them personally, but as extending to a certain description of persons throughout all ages of the world. To what description of persons does the promise extend? is the question. To this question, they who made the above paraphrase answer, that it intends and extends to '*the ministers of apostolic succession*.' If it be asked, whether the ministers of the Calvinistic and of certain other churches are of apostolic succession, it is answered by all our bishops and clergy that they are not. It follows, therefore, of necessary consequence, that our bishops and clergy, and their congregation, when they offer up their prayer to Almighty God, must offer it with the meaning and understanding that the gracious promise mentioned in it is confined to Episcopalian ministers, and therefore excludes the ministers of all other denominations of Christians.

Who is there among us that can be prepared to declare, in solemn prayer, and in such positive and unqualified terms, that none but Episcopalian ministers have any part or lot in this important promises? Who is there that can be certain that the apostles, as to that promise, were not considered as the representatives of all who should become sincere and pious converts to, and believers in, the doctrines which they were sent to publish and to teach? What good reason can be assigned for our being called upon by the office of induction to adopt thus solemnly in prayer a doubtful exposition and construction of the promise; for doubtful it most certainly is, having from the reformation to this day been a subject of controversy and dispute between the ablest and best Christian divines. Great, indeed, must be the confidence and hardihood of those advocates for this construction of the promise who can, without hesitation, deny that our blessed Redeemer was with those non-episcopalian ministers and congregations amounting to several hundred thousands, who for his sake endured all the varieties and rigors of persecution. If the great Captain of our Salvation was not with them, how and by whom were they enabled to meet and sustain such trials so firmly, to resist the adversary so resolutely, and to fight the good fight of faith so triumphantly?

It may not be unworthy of remark, that as a prophecy is best understood from its completion, so the manner in which a Divine promise is performed, affords the best exposition of its true and original meaning.

Lastly. Let it be remembered, and corporations should recollect their charters, that in the year 1795 the Protestant Episcopal church in this State did apply for and did obtain an act of the Legislature of this State, passed the seventeenth day of March in that year, which contains the following clause.

'And be it further enacted, that the churchwardens and vestry for the time being, shall be, and hereby are vested with full power to call and induct a rector to the church, when and so often as there shall be a vacancy therein.'

We submit to your consideration whether measures should not be taken to do away the office of induction; and if there must be such a thing introduced into the church, that it may be such a one as will leave both clergy and laity in quiet possession of their respective rights.

It is with sincere regret and reluctance that we find ourselves urged, by obvious considerations, to proceed to remarks on another interesting topic, which cannot be agreeable to many whose affections and good-will we are solicitous to cultivate by every becoming mark of respect. We know how much the welfare of our infant church depends on their friendly disposition towards us, and it certainly is as little our inclination as it is our interest to incur their displeasure. But painful as it may be, we must maintain our right, even at the risk of losing their good-will.

For a considerable time past, we have observed a variety of circumstances connected with church affairs which, on being combined and compared one with the other, justify inferences which, in our opinion, are exceedingly interesting, not only to the rights of the laity, but also to our churches in general, and to yours in particular. We allude to the gradual introduction and industrious propagation of high church doctrines. Of late years, they have frequently been seen lifting up their heads and appearing in places where their presence was neither necessary nor expected. There never was a time when those doctrines promoted peace on earth or good-will among men. Originating under the auspices and in the days of darkness and despotism, they patronised darkness and despotism down to the Reformation. Ever encroaching on the rights of governments and people, they have constantly found it convenient to incorporate, as far as possible, the claims of the clergy with the principles and practice of religion; and their advocates have not ceased to preach for Christian doctrines the commandments and deviecs of men.

To you it cannot be necessary to observe, that high church doctrines are not accommodated to the state of society, nor to the tolerant principles, nor to the ardent love of liberty which prevail in our country. It is well known that our church was formed after the revolution with an eye to what was then believed to be the truth and simplicity of the gospel; and there appears to be some reason to regret that the motives which then governed have since been less operative.

We know that our obscure and unimportant corporation can do but little. Providence has placed you under different circumstances. You have stronger inducements to watchfulness, more means to do good, and more power to avert evil.

Permit us to hope that the subjects of this letter will engage your serious consideration. Whatever may be the result, we shall have the satisfaction of reflecting that we have done our duty, in thus explicitly protesting against measures and proceedings which, if persevered in, must and will, sooner or later, materially affect the tranquillity and welfare of the church.'

THOUGHTS ON THE SABBATH.

There is something so consonont to our best feelings in the circumstances associated with the Christian Sabbath, that we can hardly help wondering at its having ever been made the subject of objection. The very idea of a busy world stopping, as by general consent, the giddy round of occupation to devote a day in seven to their Maker; the thought of so many separate hearts blending in their meditations, so many different voices rising together to the throne of the Creator, possesses infinite attraction for the spirit that has learned sometimes to wander beyond its own narrow cell. 'Now' (we are pleased to think) 'the hum of business is hushed, that hum so full of agitation, that mingled hum of care and gaiety, of fears and hopes. All that composed that mass of human passion and energy, are now withdrawn to a temporary retirment: the prosperous man to pay his tribute to Him whose providence directs the tide of human affairs: the unfortunate man to relieve his thoughts from earthward, and feel that He who chastens is still good and gracious. Now, the monarch forgets his sceptre, the senator his anxious charge, the soldier his warfare, the prisoner his chains. Now, the father forgoes his labors, the mother her cares. The studious man calls home his thoughts, and the man of business seeks repose for his spirit. The mechanic is now in his lodging, and the husbandman in his cottage. The huge body of human society, through all its spreading connexions, is now at rest. To-morrow, it will resume its play, and all will be ceaseless motion. To-day, amongst the sons of men, all is undisturbed and tranquil. To-morrow, their attention, their thoughts, their feelings, will diverge a thousand different ways. To-day, one sacred bond of sympathy holds all in unison. To-morrow, they will start forth again in the different characters which they are ordained to support below. To-day, they go before their God, as children of the same parent. To-morrow, their burdens must be resumed—the cares and sorrows which each has to bear. To-day, they are privileged to rest, forgetting care and sorrow, in the presence of the Almighty. To-morrow, will the world resume its spell, with its duties, its allurments, its disgusts. To-day, all around us rejoice to forget it for a time—all, save the pitiable person who, unprepared to live amid purer things, even on the Sabbath steals back to its paltry concerns. To-morrow, necessity will recommence her sway, and divided families will go forth to their various pursuits. To-day, in cheerful union, they bless the hours of domestic enjoyment and repose.' It is a pleasing and a stirring thought—people and nations confessing the bond of brotherhood, in the acknowledgement of a day adapted to common weaknesses and consecrated to a common God. It is a pleasing and a spirit-stirring thought, that, whatever the mortal lot of man, he has yet been permitted one day in seven to rise above his low estate. Who would not feel that day the ties press closer which draw him to his species? Who would not feel his soul enlarged with a more diffusive, and cheered with a livelier, ray of benevolence? Who could wonder if, on the Sabbath morn, he should fancy the sun beamed gladlier, and the fields smiled fairer, than usual? Day of happiness and pure enjoyment! How many worthy and industrious fellow mortals does it bless with the opportunity of loved, social intercourse! How many amiable and sensitive hearts does it bless with the recurrence of Devotion's purer hour! How many reflecting and noble spirits does it bless with the return of loftier meditations! Nurse of every better and more exalted feeling! Rare interval of constraint to folly and affectation, of freedom and triumph to reason and sincerity! What surer test need a man require of his growth in all that is truly great and excellent, than the ardor with which he welcomes, the zeal with which he uses, the golden hours of the Christian Sabbath? Institutions of human appointment have been swept away by that flood of ages which is sapping even now the foundations of of others that are yet left: but this, the most ancient and venerable of all,—this, which has been countenanced by God himself,—this still endures; and every true lover of his species, of wisdom and of virtue, will breathe his aspiration to Heaven, that it may endure till the returning light of the seventh day shall see all the nations of the earth entering with one accord into the house of the Eternal Jehovah!

We cheerfully comply with the request of an esteemed correspondent to insert the following extract from Mr Bradford's able address before the Phi Beta Kappa Society of Bowdoin College, Brunswick. It is long, but will repay the careful perusal of the reader.

'You will perceive that I make a distinction between sound learning and human reason or philosophy. And this I consider a just and important distinction. The former is concerned about *facts;* and its province is to give us a knowledge of events and theories of former periods, so far as they are connected with the Christian revelation. The classical scholar, the biblical critic, the learned philologist, the student of archeology, the well-informed in ancient ecclesiastical records, in sacred and common history, and those who have carefully searched the physiological systems of ancient heathen philosophers—All these are qualified in some measure, to elucidate and defend the Christian religion; so as to give satisfaction to the humble and illiterate inquirer; to show the defects of reason in leading to religious truth; and to remove the objections which the skeptic may propose. But human *reason*, unaided and left wholly to its own conjectures, is not so sure a help, nor so confidently to be trusted and followed. For it may yield to mere speculations, and become identified with vain philosophy, which seduces only to mislead, and suggests unfounded theories which cannot fail to injure. True philosophy implies a love of wisdom; and this desire will lead us often to the discovery of truth—And yet it is a historical fact, that visionary men frequently assume the name of philosophers, when they are less wise in the things of eternal life, than the humble believer in the common walks of society.

While therefore, true religion and the Christian revelation have nothing to fear from good learning, but on the contrary often derive benefit from it, in the removal of objections offered by the skeptical and the ignorant; in explaining the contents of the sacred records; and in collecting materials from common history in its support; it is still true, that the imaginations and conjectures of speculative men, under the name of *reason*, may and often do lead to fatal errors, and to systems at once licentious, and destructive to the future hopes of man.

Let me not be understood however, to intimate that religion and philosophy, or revelation and reason are necessarily opposed to each other. The one is not the natural antagonist of the other. And there may be a reciprocally favorable influence between them. Sober reason and genuine philosophy should not be represented as inimical to true religion, or the Christian revelation. Nor can revelation be justly deemed opposed to sound reason and philosophy; though the light of the former adds much to that of the latter. But the province of each is distinct. Reason is our guide in judging in the common concerns of this world, of social life, of the duty of man as a member of society or a student of nature. Even more—we are to use the faculty of reason, in some measure, in interpreting the records of revelation, and in judging both of its evidences and its doctrines. But revelation rests in part on faith, and implies the supernatural—reason is not a competent and final judge on the subject, nor is it capable of teaching all that may be important for us to know in religion. The truths of revelation are beyond the highest efforts of human reason. The wisest and most studious men in the heathen world never discovered the great distinguished doctrines of revelation; the propitious nature, the paternal character of Deity; and that of immortality; and that of a just and full retribution hereafter. And these are the distinguished and fundamental truths of revealed religion. To say, that there are none others, might be improper, and certain it is not required for my present purpose.

As a full authority for these essential religious doctrines, we must look to revelation alone; and we can clearly trace them only to that fountain of religious truth. Human reason has evidently been unable to teach and confirm them. Philosophy has not reached them, and could not assure us of them. To be assured that the Deity is propitious, and that immortality is to be the glorious inheritance of man, we must look to divine revelation; and there only shall we find the sure doctrine of eternal life, and of the paternal character of God.

There may be danger, then, there certainly is danger, in exalting human reason too highly, or of proposing it as a *standard*, by which to judge and decide on the truth of revelation—and there is, at the present day especially, great danger of substituting human reason for divine revelation, and of rejecting the peculiar evidence of Christianity, as a divine system; with the pretence that no such evidence is necessary; and that the reason and consciousness of every individual are the only legitimate authority or proof. Now I contend, that great benefits may result to true religion from sound learning, and that reason also may be of use in interpreting the instructions of revelation, and yet deny that it is a sufficient guide in religion; or can be safely substituted for Christianity, as taught in the sacred records. It may be allowed to be an *aid* to religion, without being made the *principal*. It may assist us in perceiving the propriety and obligations of the doctrines of revealed religion, but it is not the only nor chief authority on which it rests.

Here it is important, it is essential to discriminate—and for want of just discrimination on this subject, we shall be liable to err. You will permit me then, at the risk of repetition and of a heavy tax on your patience to observe, that the skeptical philosopher, and the advocate for human reason, as the only guide and judge in religion, and who thus reject the binding and decisive authority of revelation, have no assurance of any thing permanent or certain on the subject, and no strong foundation for their faith, whatever it may be; and if all with them be not doubtful, the obligations to believe Christianity are by them supposed to depend wholly on our individual perceptions of their truth and fitness. We admit, that Christian faith is not demonstration: but it is built on divine authority, as well as on the fitness of the things believed.

Properly, the inquiry is, whether besides reason the Deity has favored the world with a revelation of his will and purposes respecting mankind, for their belief and guidance. With the Christian indeed, this is not a question; he has no doubt on the subject. And therefore, it becomes his reasonable duty to receive and obey it. He may not set up his feeble vision against such superior light. Neither human reason nor philosophy may justly oppose revelation; nor assume equal authority on the subject of religion. It is true, the Deity addresses us as intelligent, rational beings; and we should exercise our reason, as before suggested, in judging of the evidences and claims of a system proposed to us as divine; as of the Christian and Mohammedan. And in forming an opinion, the internal evidence is not to be disregarded. It is justly considered of great weight. The sublimity and purity of the doctrines, their adaptation to our moral and spiritual wants, and the consoling hopes which it inspires—These considerations make a part of the evidence, and an essential part in favor of the Christian religion. But the evidence from miracles is also important, suitable, necessary. They prove the divine interference and sanction. They clearly indicate the finger, the power of God. The declaration of the Jewish ruler was alike reasonable and philosophical. 'We know that thou art a teacher come from God; for no one could perform the miracles which thou dost except God were with him.' Here is a test not to be evaded nor invalidated. But the argument from reason alone may be objected to, or impugned—because what is asserted and plausibly urged, as the dictate of sound reason may have a great mixture of error, or mere conjecture. It may be so blended with imagination and with habits of thought, arising from erroneous defective system of education, that much deception and mistake would be almost the certain result.

But when we exalt revelation and receive it, as of the highest authority and the only infallible standard of religious faith, reason need not be discarded nor neglected. 'The reason of man is the inspiration of the Almighty'—'and the spirit of man is the candle of the Lord.' Let the mental powers be duly appreciated; let them be fully exercised and developed; and let us ever listen to their directions to the greatest extent, so that they do not oppose revelation, nor lead us to reject that which it plainly declares as truth.

No true friends of man's intellectual elevation will be disposed to check the efforts, the meditations and aspirations of the human soul. If men were directed and governed by pure reason far more than they usually are, it would be for their true glory, for their greater improvement in a spiritual life. Perhaps, we may safely respond to the following sentiment of the contemplative Coleridge, 'that the highest rationalism is synonymous with that spiritual-mindedness which the inspired apostle urges us to cherish and acquire.' But let us also take with us, the opinion which he subjoins; and be careful lest we adopt 'the Christianity of rationalism; or make reason the authoritative standard, or the only source of our religious faith.

We should not exalt reason above revelation, nor make it the supreme and infallible oracle, when it is only an assistant, an inferior coadjutor on the high subject of religion. This would be setting the natural above the supernatural, if I may so speak; it would indeed, be a denial or a rejection of every thing supernatural. And this is precisely the mistake, the error, of some modern transcendental speculatists in theology. They are anti-supernaturalists. Whilst they boast of reason, and listen to the suggestions of their own minds under the name of reason, they impugn and disregard all that is supernatural—in other words, they deny a special divine revelation. Every one indeed has what he calls a revelation of his own—made to, or arising in his own individual mind—His own soul is the author or source of all the light he desires. He therefore admits no other source: and at the same time it is contended—consistently, perhaps with this strange theory—to be a more safe and sure guide than the recoded teaching of the special Messenger of the Deity.

In speaking of the benefits of good learning to Christianity, it should not be confounded with *reason*. Because the boasted reason of man may be perverted, and thus lead astray, we may not therefore, depreciate human learning. Neither, indeed, can be justly placed in opposition to Christianity: But whie the one tends to confirm, and is capable of furnishing evidence in favor of the Christian revelation; the other may become hostile to it, by the indulgence of extravagant speculations, and conduct its deluded votaries into the regions of doubt, and perchance of infidelity.

There is no danger, perhaps, that a man should be too transcendental or spiritual in his views and aspiration, so that he be not induced to run counter to the sober dictates of unperverted reason, nor to the plain doctrines of revelation, nor to the statements of authentic history. Yet imagination, taking the name of reason, *may* be so indulged, as to destroy, or undermine all that is certain and decisive in theology—while sound learning will show us, that many, in past ages, as well as at the present time, claiming to have discovered and explored new regions of intellect, and of the spiritual world, have but wandered in the land of shadows, where they cannot distinguish truth from falsehood, nor perceive what is in the distant future, immortality or annihilation. They are in similar doubts with the celebrated pagan Roman Orator, when he said—*Nec enim, dum ero, angar alla re, quum omni vacem culpa; et, si non ero, sensu omnino carebo.* The history of past systems of human philosophy relating both to psychology and ethics, will convince us of the lamentable errors and absurdities into which speculative men have sometimes fallen—Unacquainted with, or departing from the solid ground of revelation, they have not been able to find a resting place for their hopes, on the wide waste of waters where they have ventured and by which they were surrounded. Look into the systems of Pythagoros, Socrates, Plato, Lucretius, and other eminent philosophers among the ancients; and of Spinoza, of Hobbes, of Rousseau, and of Hume, in modern times; and you will find they teach nothing satisfactory, and advance no strong evidence in support of their theories; but leave all in conjecture and doubt.

It appears to be the tendency, and is sometimes the effect, of following reason as the only guide, to lead us to reject or to undervalue the supernatural testimony which has been given in favor of revelation. This is the error of the transcendental philosophy of the present day. The reason and the internal consciousness are supposed to be a sufficient authority and guide in theology, and thus occasion is given for the charge, by the skeptic and the worldly, that the miraculous part of Christianity is not genuine; and therefore, that its founder and his disciples—this is the implication—were in fact none other than impostors; as they really were, if they unjustly claimed a power to perform supernatural works in proof of their divine mission, and of their authority to declare new and important truths to the world; thus placing the opinions and doctrines of Christ on a level with those of sages and philosophers, who had only the teachings of reason to enlighten them. On this supposition, the declarations and sayings of our Saviour have just the weight or authority as those of Socrates, of Plato, of Seneca, of Confucius, of Fenelon, or of Franklin, and no more. Their opinions and advice, so far as they appear reasonable and wise we are bound to follow. But they made no discoveries respecting the nature of Deity or the future destiny of man; and, as they spake without divine authority, they may be obeyed only in so far as every individual may deem proper or prudent.

The conservative principle, with some qualifications, perhaps, is as important in religion as in politics. There are and always have been some great principles, never questioned by thinking men—such as the moral character of God, and the accountability of man—these are confirmed by the Christian revelation, and others added equally important; and these must be held sacred and permanent, however men may speculate on minor subjects. As intelligent and reasonable beings, we need doctrines concerning the human soul, and the destiny of man, and the character of the Deity, which were delivered by divine authority, and have received the direct and unequivocal sanction of heaven.

The question then returns, whether we shall follow blind, or fallible, or evidently defective teachers, when we have the recorded instructions and declarations of those who gave evidence, that, in addition to the intellectual strength imparted by reason, they had divine illuminations to constitute them able and suffi-

cient guides in religion. In a word, the alternative now before the Christian world is, the admission of the divine origin and authority of the Gospel; or systems of human invention under the imposing name of philosophy, and to which the doctrines of revelation must yield, and by which they must be judged. But who would prefer the feeble glimmering light of the moon or the stars to guide him in his lonely way, when he might have the clear and bright shining of the meridian sun? Who will be satisfied with the waters of Albana and Pharpar, rivers of Damascus—pleasant as they may be—when they may be supplied with living waters, flowing from the perennial fountain which stands by the mount of God?"

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BOSTON, OCTOBER 23, 1841.

PRACTICAL PREACHING.

Give us practical preaching, say some people; doctrines we have had enough of; we want sermons that come home to men's business and bosoms. And they say right, if by doctrines they mean the trinity, the 'five points' and the like, and by practical preaching they mean that which enforces truth, reveals its power, makes the soul feel its spiritual needs, and quickens its energies for the work of regeneration. But it is to be suspected that not a few have something far different from this in mind, when they ask for practical preaching—something that, omitting the great truths concerning God, Christ, conscience, individual responsibleness, sin, duty, the value of the soul, heaven and hell, descants, in polished style and sweet tones and graceful manner, on the duties and decencies of social life, gratifying the hearer's taste, it may be, but doing little to make him dissatisfied with his spiritual condition and awaken in his soul aspirations for higher attainments? But what claim has this to be called practical preaching, how much soever it has to do with practical subjects? It produces no impression; it starts no fresh current of thought, awakens no unaccustomed emotion, adds no new impulse to the springs of action; its effect is slumber, its destiny is oblivion. To preach practically, one must do more than select what are commonly called practical topics, and then lucidly state what every body knows, calmly affirm what no one denies, and pleasantly recommend what all approve; he must seize upon those great central truths—no matter if some term them doctrines—which, though little appreciated by the superficial and thoughtless, are in reality of the utmost concern to every human being,—truths respecting the worth of the soul, the paternal attributes of its Creator, its redeemer's character, its powers, dangers, helps, needs and destination;—and he must give utterance to them in a way that will make men feel and act, as well as hear and assent. What the mass of the people require is *regeneration*; —this is their chief want;—regeneration, as regards not merely the modes of exterior life, but also and above all the habits of thought and feeling, the sentiments, the principles, the motives of conduct. For this, he who would preach practically, must mainly labor; whatever he may say, however he may say it, let him not be content, unless he penetrates to the conscience of his hearers, quickens their moral and religious sensibilities, causes them to perceive, and feel, and confess to themselves, that they are not what they ought to be and might be, and arouses them to seek by prayer and Christian self-discipline, true sanctification of heart and life. Such is the end and aim of preaching, and that which contributes nothing to results of this kind, is not practical. Away from the pulpit with all essays, however beautiful, that have in them no life-giving power. Let there come thence only such things as will make men think seriously, and feel seriously, and act seriously, in respect to what most deeply concerns human beings both in this life and in that which is to come. No matter whether the sermon be called doctrinal or hortatory or any thing else; if it does the work of regeneration, it is practical, and only then. In the words of another: 'Whatever—be it philosophy or theology, ethics or philology, religion or morals—renders a man's faith more firm, more clear, more pure; whatever increases the elevation, strength and beauty of his conceptions of the Deity and deepens the sense of the Divine presence and agency; whatever makes him think more reverently of human nature and more hopefully of the final issue of things under the guidance of a wise and beneficent Providence; whatever stimulates his intellect in the honest and active pursuit of truth, that truth by which the heart and life are sanctified; whatever occupies his imagination with the loveliness and grandeur of moral excellence, and with pictures of the blessedness it enjoys and diffuses; whatever calls forth holy emotion, feelings of penitence, gratitude, humility, and love to God and man—whatever produces these effects, and such as these, is *practical preaching*, let men call it what they please.'

PORTER ON UNITARIANISM.

Messrs Editors,—In consequence of a commendatory notice of Twelve Lectures on Christian Unitarianism by Rev. Mr Porter of Ireland, which appeared in your paper some time ago, I procured the book containing them; and I have read it with much pleasure and profit. The author seems to possess not only extensive learning, but also a sound judgment and a disposition to deal fairly with whatever subject he takes in hand, which induce one to value the results of his inquiries more highly than those of most theological writers. It has occurred to me, that it might be well to copy into the Register the concluding paragraphs of some of his lectures, wherein are briefly stated the opinions he felt obliged to adopt, after a thorough examination of certain points in dispute between Unitarian and Orthodox Christians. They are the following, by the insertion of which in your columns, you will confer a favor on others, I think, as well as on

Yours faithfully, ———.

Worcester County, Oct. 1.

Conclusion of the Second Lecture, on 'Unitarianism—the faith of the Old Testament.'

'Enough has been said, even in this short lecture, to prove that the doctrine of the Trinity was unknown in the Old Testament times,—unknown to those who enjoyed the afflux of divine inspiration,—unknown to those who built their faith upon the revelations then communicated,—and that the faith of both was decidedly Unitarian. Perhaps this may appear to some, a point of little consequence; but if there are any persons who think so, among my present auditory, let them favor me with their attendance here next Sunday evening, and, perhaps, they will see reason for changing their opinion, and for agreeing with me, that it is of the very greatest importance. Even now, it may be assumed, that the faith which prevailed in the Church of God for four thousand years cannot be regarded as a modern or casual form of religion.'

Conclusion of the Third Lecture, on 'Unitarianism—the faith of our Lord Jesus Christ.'

'I have now shown you, by proofs most copious and clear, that our Blessed Lord never taught the doctrine of a Trinity; that he never taught the doctrine of his own Supreme Deity; that he never inculcated the Supreme Deity of the Holy Ghost, or of any other except the Father only. I have shown you that he knew nothing even of the terms which are necessary to express these doctrines; that the Jews never accused him of having taught them; that his familiar friends never suspected him of having maintained them. I have shown that the proofs which are alleged on the other side, from the words of our Lord, are utterly untenable and futile. Here I might leave the argument; for, if Christ be the Author and Finisher of our faith, his declarations must be of the highest authority, and his judgment the ultimate standard appeal in all matters of religious belief. If Christ has taught the Unitarian Faith, then to us, as Christians, Unitarianism is demonstrated to be the truth. Nevertheless, as some persons may imagine that our Savior did not, during his life, propound the whole system of the Faith on this subject, but left it to be completed by his apostles after his ascension, I shall consider, in the two next lectures, what was the doctrine actually promulgaged by the Apostles of our Lord; and I think I shall be able to satisfy candid inquirers that it also was a Pure Unitarian Faith.'

Conclusion of the Fourth and Fifth Lectures, on 'Unitarianism—the faith of the Apostles.'

'On the whole, whether we look to the express declarations and recorded teachings of the Apostles of Christ, or to their whole tenor of conduct and character,—whether we look to the doctrines which they proclaimed, or to the reception which these doctrines experienced,—whether we look to the facts which actually occurred in the course of their ministry, or to the absence of other facts which would have necessarily ensued, had they inculcated the modern doctrine of the Trinity in Unity, and its associated tenets,—we are compelled to believe, that they held, professed, and taught, no other than a purely Unitarian faith.'

'We find that the Apostles of our Lord have not once stated the doctrine of the Trinity in express terms in the whole of their writings, although they certainly could have done so as easily as the framers of the creeds and articles of modern churches, had they believed it to be true; and although they have broadly laid down the distinguishing principle of Unitarianism—the sole Deity of the Father—in many clear and explicit passages. We find that the arguments adduced to prove their agreement with modern Orthodoxy in this point, are mere inferences from expresssons which they have employed while writing upon other topics; and that these inferences are drawn from their language in a manner which is contrary to the laws of sound reasoning, and which the writers manifestly never intended nor approved. We find, that they have never employed, in speaking or writing, a single one of the many phrases in which the modern doctrine is expressed, and without which it cannot be expressed. We find that they never once were attacked by Jew or Gentile for teaching a doctrine to which both would have so strenuously objected. We find that, during the apostolic times, there was no controversy, either in the church itself, or with its adversaries, on the subject of the Trinity. We find that there is not in the whole of the writings of the Apostles, a single prayer which has even the outward semblance of being addressed to the Trinity. We find that the passages alleged to prove the Deity of our Lord Jesus Christ are either fabricated texts, fraudulently introduced into the sacred volume to support this very opinion; or such as do not, in any degree, affect the point in question; or such as prove the very reverse of the position which they are brought to support. And finally, we find that the supreme Deity of the Holy Spirit—the third person of the undivided Trinity—labors under a deficiency of proof still more glaring. Under these circumstances, I think I have laid a firm foundation for the opinion which I have expressed in the title of this lecture—that *Unitarianism was the faith of the Apostles.*'

Conclusion of the Sixth Lecture, on 'Unitarianism—the faith of the Primitive Church.'

'Enough, has been said, to justify me in assuming the following points as proved:—That the Primitive Church was built, by the Apostles themselves, upon a Unitarian foundation;—that the Church at Jerusalem preserved the same character during the whole period of its existence;—that the companions of the Apostles, whose writings have come to us, were Unitarians;—that the churches in which they labored, and with which they corresponded, held the same form of doctrine;—that, during the primitive times, there were no complaints or controversies respecting the divine Unity;—that the seeds of Trinitarianism were first brought into the church from the philosophical schools of Plato;—that the Platonic Fathers freely acknowledged, that the majority of Christians were averse to their doctrines, and, especially, objected to them as impugning the *monarchy*, or the Unity of God;—that the doctrine of the Trinity was of very slow and gradual formation—occupying, from the time of Justin Martyr, till that of the Lateran council, 1075 years, in its progress to its present state of perfection;—that, at every step (except the last), it met with opposition, and encountered obstacles—the scales of victory often hanging long in equipoise, or vibrating from side to side;—that in all cases, it owed its victory to the powers of this world; to the authority of emperors, popes, and councils, not to the progress of opinion by argument and evidence;—and that, at last, it was consummated in the middle of the dark ages, by an assemblage of men whose acts show them to have been utterly unacquainted with the plainest principles of human right, and destitute alike of the spirit of Christ, and the common feelings of humanity.

The circumstances above stated powerfully corroborate the direct scriptural arguments in favor of the Unitarian doctrine; for they prove that the farther we trace the history of the established creeds back to their sources, the nearer we come to the pure and simple faith which we find in the Gospel. There is not a dogma in the whole system of the Trinity, with reference to which we are not able to prove, either that it was introduced at a certain period, or that, at a certain specified period, it was as yet unknown. The whole system is, consequently, of recent origin, of human invention, and of no authority. Whatever weight may be assigned to the opinion of the Primitive Church, it is thrown into the scale of Christian Unitarianism.'

RELIGIOUS INSTRUCTION OF CHILDREN.

Some one, we know not who, has well said; 'In giving religious instruction, we cannot be too careful that the spirit of the child should co-operate with all we do. The idea of putting religion into the mind as we would put learning, is a most fatal one. We may teach it the external facts of Christianity; indeed, these it is every way unwise to withhold; for these facts of our religion, and especially the life, miracles, death, resurrection, and example of Christ, are most beautifully adapted to arouse and stimulate the spirit; but religion itself cannot be given by one person to another, for it is the communion of man with his Maker, the intercourse of the Father of spirits with our spirits, and all human teaching is servicable only as it leads us to feel the closeness and extent of the union by which He, the great parent of all, has made us His.'

CONFESSIONS OF A MEMBER OF THE CHURCH OF ENGLAND.

There was published in London, some years ago, a book, entitled 'Confessions of a Member of the Church of England,' which manifests throughout a patience of inquiry, a fairness of judgment, and a sense of responsibility, which cannot fail to secure for the writer the respect and confidence of every intelligent and candid reader. The subjoined passage from this work describes the process through which the minds of many members of the Episcopal church, both in England and in this country, have gone and are going, notwithstanding the 'conservative' power of the 'most excellent Liturgy' and the 'truly apostolic ecclesiastical order,' of which we hear so much said.

'I am a member of the Church of England—because, take it for all in all, I believe it to be the best church of the present day. I am, however, of William Law's opinion, that the purest church now existing is only the vestige of a better thing. Still, it is natural to a person of a serious turn of mind to wish that he might rightly understand and entirely believe every important article of doctrine professed by the church of which he is a member: it was decidedly the case with me. I had been in the habit of reading the Holy Scriptures the greater part of my life, and I seldom opened the book without meeting some passages which appeared to me to be directly opposed to the doctrine of the Trinity, in the way in which that doctrine is set forth in the Athanasian and Nicene Creeds. This was a cause of grief to me for many years. I eagerly read every book I could meet with written in defence of these creeds, and most scrupulously shunned the writings of those who controverted them. In the course of my researches I sometimes met with arguments managed with such address and ability as made a strong impression on my mind in favor of the doctrine; but on my return to the Bible these impressions were instantly effaced. For one text or expression from which the doctrine could in any possible way be inferred, I met with ten which, in my humble judgment, pointedly and unequivocally denied it. I was at length informed that the Rev. Mr Jones, of Nayland, had published a work which set the matter at rest; that he had incontrovertibly proved the doctrine to be scriptural. I immediately procured his 'Catholic Doctrine of a Trinity,' and read it with attention. It did not appear to me to be by any means satisfactory: I could not but suspect that he dealt unfairly with the Holy Scriptures. I resolved to take the first convenient opportunity of setting about a minute examination of every text he had quoted, and every argument he had advanced. I foresaw that this would be a laborious task, requiring much time, and as far as possible an abstraction from every other pursuit. Many years passed over before I found a fit opportunity for the undertaking: it was not till the winter of 1825, when confined by ill health, that I commenced my task. I considered the matter to be of so much importance to my own peace of mind, that for more than two years it was principally, I may almost say exclusively, the subject of my meditations, and the object of my inquiry. I made the Scriptures my guide, and wholly unassisted (*excepting only by the comments of writers deemed orthodox*) I labored through the work. No one can hesitate to give Mr Jones the credit of sincerity and good intentions; yet I cannot but think he has injured rather than supported his cause. This appeared to me so obviously the case, that when I had gone through his work I doubted if it were proper to give my Confessions in the form of a review of it; for it might be said that the doctrine must not be condemned because it had been injudicious stated and weakly defended by Mr Jones. But on further consideration, as the book has strangely obtained a considerable degree of celebrity, and, moreover, as it afforded me the opportunity of bringing forward a powerful body of scriptural evidence, I thought it might as well remain in that form. That the sentiments of an individual, who has no pretensions to the character of a man of learning, will be considered only contemptible by writers esteemed orthodox, may be fully expected at the present time; yet *I confidently predict that before half a century passes over, the doctrine stated in these pages will be generally, if not unanimously, confessed throughout the kingdom.* It may fairly be asked, upon what grounds I hazard so bold a prediction? In the first place, a surprising expansion of the human intellect within the last thirty years (especially in our own country) has been noticed by every discerning person. Men are beginning to emancipate their minds from the trammels imposed upon them by *great names*, and are disposed to compare authorities, and to judge for themselves. Secondly, though we have frequent proof of great depravity and impiety among the very ignorant classes, Christianity is more seriously and more generally inquired into by the better informed part than it has hitherto been; we may, therefore, hope for a rapid progress in true Christian knowledge. Thirdly, the Greek language is now more generally studied than it had been in former times. This is very important; for it has been admitted by many orthodox divines, that our present translation of the New Testament (though probably the best extant) is incorrect in several places, and not a few of the inaccuracies will be found to affect the awful subject I have ventured to discuss. Lastly, I feel perfectly satisfied that the doctrine here stated is that which was taught by our blessed Lord and his apostles.'

'THE LORD BISHOP OF NEW JERSEY.'

Messrs Editors,—I was glad to peruse in your paper of the 2d inst, an article, commenting in terms of merited indignation and contempt, on the remarks of Rev. G. W. Doane at a dinner in England. I was glad, because I conceive that a great number in the community felt themselves to be outraged by those remarks; and it was just that condemnation should be openly expressed. But, and perhaps very properly, you confined your animadversion to a particular point of view, that of this bigoted and narrow-minded assault upon our faith. Unitarian as I am, I confess that this consideration appeared to me, when I perused his '*characteristic effusion*' as you aptly term it, subordinate to another, that seemed to embrace a wider range, to be more pitiful and degrading in the 'Lord Bishop,' (a *soubriquet*, Mr Doane may possibly find it hard to get rid of) and an outrage upon a far broader circle of the New England community.

Mr Doane, in order to condemn Unitarianism, goes back to the Pilgrim Fathers; and how sedulously he smooths down the bristles, that they may not prick the fingers of his English auditors! With what pliant and fawning sycophancy, he decries his countrymen, the honored and the dead, that he may win applause from the descendants of those, in successful opposition to whom, those honored dead achieved their renown. Mark, with what cautious studiousness he shapes his expressions! He says;

'I have lived in a land, peopled by those who emigrated from this country. *It is the fashion (!)* to call some of them the pilgrim fathers—men *who fancied themselves somehow straightened (!)* in the enjoyment of religious liberty—* * * *I will accord to them all that charity can ask!*'

I have no doubt that the Lord Bishop was successful in all this. I have no doubt that when he spoke of the ridiculous fashion of calling some of our ancestors 'Pilgrim Fathers,' (and I can *fancy* the slurring tone in which he must have uttered the words,) a complacent smile mantled on the cheeks of his America loving auditors. I have no doubt that when he compassionately told of their absurd *fancies* about religious liberty, that smile grew broader and deeper, and that, when he magnanimously expressed himself ready to accord to them all that charity can ask,—and the poor *fanciful* creatures have need of so much charity! there were thunders of applause. I hope it was a full compensation to the Lord Bishop, for the self-abasement that must have tingled in his cheeks at the servile flattery of English jealousy to which he prostrated himself to win it.

I am no advocate, Gentlemen, of that criminal envy of other nations, that belligerent jealousy, unfortunately too often miscalled patriotism—that would build up one's own country on the ruins of others, that can rejoice in the prosperity of no other; but there is a love of country that burns vividly in the breast of every true man—that, while it has no desire to arrogate too much, has eyes for faults and tears to weep them, will never seek *occasion* for condemnation. Such a love of country will stimulate its possessor in a foreign land, to be prompt to exonerate his 'native land' from unmerited imputation; silently, at the most, to *acquiesce* in just reproach, and never to make an effort to subject it to the sneers of obloquy. If ever the adage is worthy of application, of one's country when abroad, especially if among a people anxious to seek occasion of blame—'*nil nisi bonum.*'

Mr Doane, with an apparent earnestness and satisfaction, travelled out of his way to cast a slur upon those so universally honored among us as our 'Pilgrim Fathers.' This goes far back of Unitarianism, and is an outrage on all who cherish the memory of those 'Pilgrim Fathers.' I leave the right Reverend Lord Bishop of New Jersey to the glory he has won, the fresh laurel he has added to his fame, and am happy and proud to subscribe myself a descendant of the PILGRIM FATHERS.

PRESBYTERIAN REBUKE OF EPISCOPAL PRETENSION.

Episcopal editors, not content with denouncing Congregationalism for its alleged tendency to make people Unitarian in belief, are venturing, for a like reason, to cast reproaches on Presbyterianism, calling it 'a system whose developements may be less rapid, but eventually not the less fatal;' while, in the usual sickening style of their sect, they represent their own church as the only true 'guardian of the truth,' and the sole depository of the principles that make for 'union and peace.' A recent manifestation, by the Episcopal 'Banner of the Cross,' of this sort of ecclesiastical arrogance and denunciation, drew from the editors of the Philadelphia 'Presbyterian,' last week, the following sentences, by way of retort, which we should have transcribed for our columns with less reluctance, if their temper seemed as good as their words are true.

'When was the Established Church of England, or her daughter, the Protestant Episcopal Church of America, the guardian of the truth? Is it not, and has it not for centuries been true, that in the first there has hardly been sufficient salt to keep it from corruption, while the latter has an open door for all kinds of interpreters of the liturgy and articles? It is very true, the prayer book is nominally adhered to by all, and this nominal reception of it is the bond of union, but it is known that there exists no identity of doctrinal views in the Episcopal Church. Now she is apparently prospering, as far as an increase of numbers is an index, but the heterogeneous materials thus collected are only kept quiet from year to year by adroit management. The explosion will come, and the singular materials of which this Church is exposed, will be clearly discovered. Diocesan Episcopacy the protectress of the truth! This boasted of, when nearly a third of the ministry of the Established Church of England, are embracing popery, only slightly disguised, and when no inconsiderable number of the American offshoot of this Church are imitating the maternal example!

The spirit of exclusiveness is increasing in the Episcopal Church in this country; we are assailed on all sides with the sneers of those, who, presuming that they are *the* Church, regard all others as *dissenters*, and even *schismatics*; from the pulpit and the press, we are annoyed with the same arrogant pretensions, and if we dare to resist, we are charged with being the assailants. We have never presumed to intermeddle with the private preferences of Episcopalians, but when denied a place in the Church of the living God, by men who are but recently proselyted to Episcopacy, we cannot remain silent. They may predict that Presbyterianism *will* develope itself in error; we retort, by directing our readers, not only to the tendency, but actual development of Episcopacy in Oxford popery.'

For the Register and Observer.

THE NEED OF RELIGION.

Personal Religion is the surest protection against the accidents and miseries of daily life. Human laws may exercise an outward restraint, and ought to be rigorous enough to prevent the recurrence of such painful accidents, as sometimes happen upon our rail roads and steamboats; but who does not see their insufficiency to make a man steadfast in the midst of strong temptations? Who has not a heart to pity the weakness of a brother who yields to the solicitations of appetite, vanity or ambition? Were you never placed in a situation when you were conscious of running a risk, against the sober convictions of reason and conscience? Were you never so inconsiderate as to do what you were afterwards sorry for? You can sympathize then with the fallen sons of men, who live in yonder prison;—you can feel something different from indignation towards those who have caused the widows and fatherless to be afflicted. When the true disciple of him, 'who was tempted in all points as we are and can be touched with the feeling of our infirmities,' contemplates the causes of human suffering, he sheds tears for his own sins and those of his fellow-man—he feels more than ever the need of that strength, which enables him to rule his own spirit and bear the fruits of peace and love. He prays more fervently that the kingdom of heaven may come in all its power over the evil that is in the world.

Never, never will our country cease to mourn over the calamities that befal her, till her citizens shall sit at the feet of Jesus, and learn of him, that self-denial, watchfulness and prayer are essential to right living, to true happiness and real prosperity. What a call there is upon Christians of every denomination, to labor for the greatest good of their country and their fellow men.

Let us all be admonished by the dreadful accidents to which the infirmity of man exposes us, to labor more assiduously for the moral elevation and true dignity of our nature, so beautifully developed in the Christian character.

Let those especially, who have learnt by experience the power of Christian Faith and Christian Love, never be weary in well-doing, for they will assuredly reap if they faint not. It was never designed that man should be a slave to himself; and who can tell the joys and satisfactions of those who have conquered their easily besetting sins, and restored conscience to her rightful supremacy?

It is a glorious work to be engaged in restoring the image of God to its destined beauty, and all are invited to share in it, under the direction and in the spirit of him who died for us.

W. G. B.

MIRACLES AND PROPHECY.

There is much lucid and discriminative thought in the following remarks, by Miss Harriet Martineau, on the relative effects of prophecy and miracles:

'The object of miracles was to establish a belief in Him who wrought them by the hands of his servants; that particular direction of miraculous power which takes place in prophecy, has the further object of carrying forward the views of those to whom the prophecy is delivered. The effect of a miracle is an instantaneous belief in the Divinity of the power by which it is wrought; the effect of a prophecy is to rivet the attention, to excite expectation, to engage the mind in a protracted interest highly favourable to its elevation and enlargement, while the ultimate faith is, if possible, firmer than that consequent on a miracle, because it has been formed after a longer preparation. The faith of Abraham was superior to that of his descendants, probably in proportion as his insight into futurity was more distinct and extended than theirs. He was more willing to obey and resign himself to the Eternal, because the promises vouchsafed to him were of peculiar splendour. The assurance that the whole earth should be blessed in his seed induced him to leave his country and kindred; and he prepared to relinquish what was all-precious to him, on the promise that his posterity should outnumber the stars. Promises so vast were not given to his posterity immediately on their departure from Egypt, nor for long afterwards, and accordingly their maturity of mind was far inferior to that which had been wrought in their progenitor. In proportion as the range of prophecy became wider, their faith was extended and confirmed, till, as has been seen, it was so far matured, on their return from the captivity, that prophecy was gradually withdrawn. These relative effects of miracles and prophecy remain the same, whether prophecy be regarded as a prolonged miracle, or whether, as some view the matter, a miracle be considered as a prophecy immediately fulfilled. Both views are correct; since it is equally clear that prophecy is an exertion of supernatural agency, and that he who works a miracle only foretells an effect which will immediately take place by an exertion of Divine power. In both cases it is God who works, and whose agency is made known by the servant he has chosen. In both cases faith is generated; the only difference being, that in one instance the faith is more pure, firm, and salutary, from its growth having been more gradual, the scope of its exercise more extended, and the period of its gratification more remote. In a case of miracle there is no time for inquiry, no room for doubt, no trial of faith; the announciation is made, and the event immediately follows. In a case of prophecy there is much to ponder; there is scope for speculation, for variations of opinion, for vacillations of hope and fear. The prediction is compounded of obscurity and clearness. Some points in it are obvious enough to excite expectation; while as a whole, it is left in sufficient obscurity to occasion uncertainty up to the moment of its accomplishment. Its appropriation is decided at last by the clearing up of some one enigmatical expression or allusion, usually hidden and so apparently trivial as to have escaped previous notice; but subsequently so apt, so decidedly appropriate, as to leave no doubt respecting the true explanation or the design of the framer of the prediction. Whatever may have been the variety of speculation upon it, however difficult it may have appeared to reconcile the different parts of a prediction, no sooner is it fulfilled than the agreement of all minds in its truth is involuntary, for the conviction is irresistible. A strong light is cast on some clause which had perhaps escaped conjecture; and now this disregarded expression affords a key to all the rest, and by its coincidence with the actual event puts to flight all plausible conjecture and impresses certainty on every mind. In the instance of prophecy we have not only the evidence of design, which is apparent in every mode of communication by which truths are let down into the narrow limits of the human mind, but an example of the wise methods by which the faculties are exercised and disciplined to longer foresight and a more extended range of hope and fear perpetually.'

RECENT PUBLICATIONS.

Union and Liberality. A Sermon, by Rev. Elipha White, Pastor of the Presbyterian Church, John's Island, S. C. Charleston, S. C. 1841.

We do not remember having ever read a discourse from a Presbyterian, the tone of which pleased us so much as this. If Orthodoxy manifests itself, generally, in so christian a manner at the South, God speed it, we say. Would that preachers of the same sect, elsewhere, breathed a like spirit of 'union and liberality.' Two or three passages from the sermon follow:

'There is one body'—or church. One church of those, in whose hearts Christ dwells by faith; that they may be able to comprehend with all saints, what is the breadth, and length, and depth, and heigth; and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God. All these are embraced in one body—the church of Christ. Whether they belong to the number of those, who publicly avow an attachment to him or not—whether they are found among Christians, Jews, Mahometans or Pagans—whether they reside in this or any other land; they are members of his spritual church—the only *real* church he has on earth. A church embracing every possessor of religion—every individual entitled to heaven.

I am fully aware that this is a position many, who have assumed the name, and claim to be the church of Christ will deny. But, I am not less sure, it is the ground taken by him, who hath said 'There is one body'—or church. Though there be in Christendom, (passing by six-eights of all the inhabitants of the earth,) a Roman Catholic Church, a Greek Church, and a Protestant Church—and the last includes a Presbyterian, an Episcopalian, an Independent or Congregational, a Methodist, and a Baptist Church, with others, claiming to be the church of Christ; still he has but *one* church, and that is confined to *neither* of these. It rather embraces some of all and many of neither; while numbers, with the form of each, belong not to this. Yes, there are those belonging to no visible church on earth, who are members of the spiritual church of Jesus Christ—and doubtless there are more, belonging to these different churches, who are not members of his. There is no necessary connexion between them. A person may belong to any visible church, in the world, and not to that of Christ.

* * * * *

The reflected light of this illustration would seem sufficient, *first*, to convince different denominations of the propriety of being charitable. The intolerant spirit, abroad in the earth, has led those of one denomination to unchristian those of another, and denounce their doctrines as damnable heresies. Indeed, each denomination has set up its own creed as the infallible standard of divine truth; and shut, barred, and bolted the gate of heaven against all, who would not bow to it. But, blessed be God, the keeping of that gate has never been committed to any this side of glory. And all the anathemas of earth will never keep the humble soul from entering there. Nor will it be necessary as a passport, to have belonged to any particular denominatian or visible church. The distinctive

marks of piety will be enough. And these may appear without the external forms of any.

Indeed true piety is beyond every external form, and may exist under that of any church. There is no religion in the forms or peculiarities of any denomination. Neither do I believe there are any, designed for the visible Church of Christ, laid down in the Bible. These are all left on the ground of expediency. And what may be expedient in one place and at one time, may not be in another place and at another time. The great moving principles of religion are made plain, so that the way-faring man, though a fool, need not err therein; and they may be acted upon in every place and at all times, by those of any denomination and every church. Thus the forms of worship may differ, as circumstances require; while their principles of action and the nature of their piety are the same.

Then surely different denominations should be charitable to each other; while each individual should remember that he stands or falls by his own personal piety. No denomination or church will supercede the necessity of personal religion, and none need deprive any of this. Doubtless humble heirs of glory may be found in every denomination; while many in each will never be admitted to heaven. Look then charitably at the characters—the piety of men, and not denounce them as members of another church or denomination. There is an illiberality in this, that argues the want of more extended views and chistian feeling. An illiberality that the first blush of eternity will forever dissipate—that will never enter the sainted *bosom* of a redeemed spirit.

In the light of this discourse, we also perceive, *secondly*, sufficient ground for union among real christians. They belong to the same spiritual Church; are quickened by the same Spirit; are indebted to the same Lord and Savior; are justified by the same faith; have received the same baptism of repentance; and are children of the same God and Father. In all these fundamental principles of religion they agree; though scattered through the nations of the earth, and embraced in every visible church. And these being the great principles of action, they are a sufficient ground for union—union of affection and exertion. They may unite in their plans of benevolence, their influence on the world, and their petitions to heaven.

This union would be most happy in its effects on themselves and others. It would strengthen them, and extort the approbation of all. And with this approbation and strength, they might accomplish wonders;—increase their own enjoyment, meliorate the condition of suffering humanity, and honor their Lord and Redeemer;—concentrate the energies of Christendom, render the Church terrible as an army with banners, and bid defiance to the powers of darkness. Oh that they would unite: and in all the strength of union make their way to heaven, and lead others thither. How worthy of Christians! How honorable to the God of their salvation! It wohld excite new wonder in heaven, and fill the bosoms of the redeemed with joy ineffable.

Cease then to contend among yourselves—about the forms and ceremonies of religion. Based on the essential truths of the Bible—the broad principles of benevolence, with the love of God in your hearts, and the salvation of souls for your object, forget all else, and unite in the cause of Christ. A union thus begun shall never end—shall be consummated in heaven.

Thirdly, we perceive there is no reason why the inquirer after religious truth should be discouraged. Though there be many sects, denominations and different religions, still there is but one true religion, and the general principles of this are perfectly plain and easily understood. They are the ground-work of personal piety in every heart. And this is all that entitles any to heaven.

The inquirer, then, has only to divert his attention from the difficulties, and apply it to the principles of religion. He must leave others to settle the disputes about forms and ceremonies—the externals of religion, and go directly to the fountain from which it flows, and there learn its nature by partaking of its joys. And this, he may do, to whatever denomination or church he belongs.

—

Fourth Annual Report of the Secretary of the Board of Education.

We cannot too strongly urge upon all the people of Massachusetts the reading of this excellent production. Who can calculate the amount of evil that has accrued to our commonwealth from a disregard of such considerations as are presented in the following brief extract from what the Secretary says on the topic of *Morals*? Is it not an undeniable truth, that in the recommendation and choice of instructers attention has been paid, last and least, to their *moral* qualifications?

'On the indispensable, all-controlling requisite of moral character, I have but a single suggestion to make, in addition to those admirable views on this subject, which are scattered up and down through the committees' reports. This suggestion relates to the responsibility resting on those individuals, who give letters of recommendation, or certificates of character, to candidates for schools. Probably one half,—perhaps more,—of all the teachers in the State are comparatively strangers in the respective places where they are employed. Hence the examining committees, in the absence of personal knowledge, must rely upon testimonials exhibited before them. These consist of credentials, brought from abroad, which are sometimes obtained through the partialities of relationship, interest, or sect; or even given lest a refusal should be deemed an unneighborly act, and the applicant should be offended or alienated by a repulse. But are interests of such vast moment as the moral influence of teachers upon the rising generation, to be sacrificed to private considerations of relationship, or predilection, or any selfish or personal motive whatever? It may be very agreeable to a person to receive the salary of a teacher, but this fact has no tendency to probe his fitness for the station;—if so, the poor-house would be the place to inquire for teachers;—and what claim to conscience, or benevolence, can that man have, who jeopards the permanent welfare of fifty or a hundred children, for the private accommodation of a friend? In regard to pecuniary transactions, it is provided by the laws of the land, that whoever recommends another as responsible and solvent, becomes himself liable for the debts which may be contracted, under a faith in the recommendation, should it prove to have been falsely given. The recommendation is held to be a warranty, and it charges its author with all the losses incurred, within the scope of a fair construction. It is supposed, that, without this responsibility, the expanded business of trade and commerce would be restricted to persons possessing a mutual knowledge of each other's trustworthiness or solvency. But why should the precious and enduring interests of morality be accounted of minor importance, and protected by feebler securities, than common traffic? Why should the man who has been defrauded by an accredited pedler, have his remedy against the guarantor, while he is instrumental in inflicting upon a district, and upon all the children in a district, the curse of a dissolute, vicious teacher, escapes the condign punishment of general execration? In the contemplation of the law, the school committee are sentinels stationed at the door of every schoolhouse in the State, to see that no teacher ever crosses its threshold, who is not clothed, from the crown of his head to the sole of his foot, in garments of virtue; and they are the enemies of the human race,—not of contemporaries only, but of posterity,—who, from any private or sinister motive, strive to put sentinels to sleep, in order that one who is profane, or intemperate, or addicted to low associations, or branded with the stigma of any vice, may elude the vigilance of the watchmen, and be installed over the pure minds of the young, as their guide and exemplar. If none but teachers of pure tastes, of good manners, of exemplary morals, had ever gained admission into our schools, neither the schoolrooms nor their appurtenances would have been polluted, as some of them now are, with such ribald inscriptions, and with the carvings of such obscene emblems, as would make a heathen blush. Every person, therefore, who endorses another's character, as one befitting a school teacher, stands before the public as his moral bondsman and sponsor, and should be held to a rigid accountability.'

For the Register and Observer.

'CONSCIENCE BEARING WITNESS, AND THOUGHTS MEANWHILE ACCUSING.'

(Rom. ii, 15.)

What sawest thou in the murderer's cell this morn?
Weak as a child new-born,
Prone on the stones his length he cast,
And moaned about the past.

What sawest thou in the murderer's cell this noon?
He cried, oh soon, too soon
Goes down the sun,—his task here done,
Me doth the light now shun.

What sawest thou in the murderer's cell this eve?
Convulsed he seemed to cleave
Fast to that iron bed—there drooped the dizzyhead,
As life itself had fled.

What sawest thou in the murderer's cell last night?
Trembling as one in fright,
The man of crime crouched low in that drear cell,
Fearful it is to tell!

What sawest thou in the murderer's dungeon? there
Was palsying despair;
Now silent he as in amazement lost,
And now by anguish tost.

What sawest thou in the murderer's cell? around
Sighs, groans, and sobs resound;
Frantic he cried, by horror driven,
Of heaven to be forgiven.

Accusing conscience, hush thy torturing cry—
Hence bid thy demons fly:
Remorse, forbear thy killing scourge,
Nor on thy furies urge.

Oh sin, oh sin,—thy life is poisoned breath;
Thy bitter fruits are death;
Thy retributions, who, oh who can share,
Or weary burthens bear!

I will to the All-merciful return,
My crimes and guilt I mourn;
Almighty Lord, do thou show mercy now;
Oh hear repentance' vow!

x.

October 1st, 1841.

CHURCH EXTENSION IN BOSTON.

Messrs Editors,—What are the friends of our Zion doing in this city for the extension of our pure faith? With the rapid increase of our population, the prosperity of commerce which we are enjoying at present, and the number of dwelling houses erecting, it naturally occurs to the mind of the observer, that church accommodation should be provided in proportion. The only movement of this sort by the Unitarians, that I am aware of, relates to the newly organized church of Mr Clark; now I have not the least doubt that one, two, or more churches might be gathered—if the *effort were only made*. Our brethren of other denominations are acting for the accommodation of the increasing population; let us go and do likewise, not doubting that if the seed is only sown *in faith* it will spring up, and grow with our growth, and strengthen with our strength. Will you not, Messrs Editors, present us with some of your views on this subject?

Very truly yours, A LAYMAN.

CHURCHES IN NEW YORK HARDLY HALF FILLED.

The Rev. Dr Joel Parker, in his recent Sermon before the Third Presbytery of the city of New York, (speaking, we presume, of the churches of his own denomination) says:

'We have accommodation in our churches for nearly twice the number of worshippers that now occupy them.'

Dr Parker remarks in another paragraph of the same sermon:

'More than two thirds of the population of this great city [N. Y.] are unevangelized. More than one hundred thousand souls pass by the doors of our sanctuaries, and are untouched by the influence of the gospel.'

For the Register and Observer.

It is quite a mistake to say that Dr *Priestly* disbelieved in anything *supernatural* or *miraculous* in the Christian religion. He wrote against infidels, in favor of the miraculous character and works of Jesus Christ and contended, that it was impossible to account for the spread and extent of the Christian religion, without admitting the *miracles* of its author—without allowing it to have been attended with *supernatural* power. B.

*** Mr Folsom's Second Letter to Mr Adams came to hand last Saturday; we are sorry that, owing to the amount of matter then in type, we could not conveniently insert it in this paper; it will appear in our columns next week.

INTELLIGENCE.

Arrival of the Columbia.—The Steamship Columbia, Capt. Judkins, arrived at this port at half past 7 o'clock last Thursday morning. She left Liverpool on the 5th, and made her passage in 13 days to Halifax, arriving there on Monday morning at 7 o'clock. She left Halifax at 2 P. M. the same day.

The Columbia has had a very rough passage, having encountered heavy head gales a great part of the time.

Bunker Hill Monument.—The Monument on Bunker Hill has become an imposing object. It has risen to the height of one hundred and sixty-five feet, and may be seen from various points at the distance of many miles. To a spectator in its immediate vicinity, the effect of this simple, unembellished column of granite is a sensation of sublimity. From the top, the view is inexpressably grand and beautiful; while few persons can stand near its base and look at the top without a feeling of awe and veneration. The work, we believe, is now suspended for the season, to be renewed again in the spring, and prosecuted with vigor to its completion. The builder, Mr Savage, is by contract, allowed till October, 1843, to complete it; but, from the rapidity with which he wrought the present season, we have no doubt he will be able to accomplish his labor in the course of the next summer.—Twenty, or twenty-one courses of stone only are yet to be laid.—*Courier.*

Canada Seat of Government.—The selection of Kingston for the seat of Government of the United Province of Canada does not appear to give satisfaction in either Upper or Lower Canada. The assembly at their late session voted an address to the Queen, praying that the Parliament may assemble in alternate years in Quebec and Toronto, those places having been the previously established seats of government, where the necessary public buildings were provided, and where many persons had made investments in real estate, in anticipation of the seat of government being permanently established at those places. The address concludes with the following statement:—*Advertiser.*

'Indeed the loss to merchants and to tradesmen begins already to be felt, and to some it will prove utter ruin. All must suffer should there be no remedy: for the depreciation of real property cannot under such a disastrous event, be less than several hundred pounds.

'Wherefore we must earnestly entreat that your Majesty in the exercise of Your Royal prerogative, will be pleased to order that the Parliament of Canada do hereafter assemble alternately at Quebec and Toronto, the respective Capitals of the late Provinces of Upper and Lower Canada, or should such prayer be thought unadvisable, and any other measure be adopted, that adequate and just remuneration be granted for the loss sustained by the inhabitants of Toronto and Quebec.'

Sir Charles Bagot former minister at Washington has been appointed Gov. Gen. of Canada in place of the late Lord Sydenham, deceased.

Acquittal of McLeod.—At a quarter past 4 o'clock on Tuesday afternoon, the jury, after an absence from the Court room of thirty minutes, came in with a verdict of *not guilty*. The verdict the public were prepared to expect, from the history of the trial, and the character of the evidence which has been laid before them from day to day.

The trial appears to have been conducted in a manner highly creditable to the jurisprudence of the State of New York; to the presiding Judge, and to the counsel for both parties. With the exception of the decision of the Supreme Court, on the hearing upon the *habeas corpus*, which precluded the trial of the question on the ground upon which the discharge of the prisoner has been demanded by the British government, the proceedings appear to have been conducted in the most unexceptionable manner.—*Daily Advertiser.*

York Ledge.—This rock, in consequence of its dangerous situation, lying directly in the way of vessels bound to Portsmouth and York Harbors, from the eastward, and indeed to all whose course lies inside of the Isles of Shoals, has long been an object of anxiety and dread to seamen, as its situation could rarely be seen or inferred but when it was indicated by breakers which, in consequence of the depth of water upon it at high tide, only broke over it at low water or in severe storms. In moderate weather, otherwise favorable for coasters and ships coming into Portsmouth harbor inside of the Isles of Shoales, nothing was to be seen by which the situation of the ledge could be known, and very few vessels would make the attempt of reaching this port from the direction in which it lies. Frequent wrecks and losses have been the consequences of these attempts before the beacon was erected.

York Ledge Monument.—The government has recently erected a monument on this ledge, of which a full account is given in a letter by Alexander Parris Esq to the Hon John Anderson of Portland. A part of which we here quote.

'The cast iron Monument on York Ledge having at last, under the most difficult circumstances, been completed and secured to the rock, thus furnishing to seamen an important and conspicuous designator of this dangerous reef, it gives me pleasure to communicate to you a description of its structure, in connexion with a short account of the history of the undertaking as furnished from the journal of Mr. Gridley Bryant, under whose superintendance it was erected.'

The history of the undertaking is too long for our columns. We give only the following brief description of the rock and the Beacon.

This rock is bare at two-thirds ebb of spring tides, and extends E. N. E. and W. S. W. about two hundred and fifty feet in length and one hundred and fifty or sixty in breadth.

Strangers must not approach this rock nearer than three-eights of a mile. A shoal extends N. E. and S. W. from the main rock about one quarter of a mile, having not more than two fathoms at low water. The soundings near it are gradual, from five to twenty fathoms half a mile from the rock. During the present summer an iron beacon has been erected, 33 1-2 ft. high, 25 ft. above the level of the sea at high tide, and may be seen 12 miles distant in clear weather. Upon the main pillars of the Beacon rests an iron tubular column, 10 feet high, supporting an iron ball 3 1-2 feet in diameter, upon which is inscribed 'York Ledge, 1840.'

Mr Parris concludes with the following remark.

It is hoped that the success of this undertaking will be followed in cases where similar works are required, by the adoption of the same material and like mode of construction, as they together form a structure, which in point of durability and strength, is but little inferior to the rock itself.

The Boston Exchange.—The last of the massive pillars for the front of the Boston Exchange was brought into town last evening 14th inst. The last but one was raised yesterday morning. The work of this beautiful building is advancing with great rapidity. The walls are mostly up, and upon the rear the workmen are already laying the iron roof. The covering of the roof consists of galvanized iron, which promises to be the most safe and durable description of roof which has yet been invented.—*Advertiser.*

Worcester Cattle Show and Fair.—One of the editors of the Atlas was present at the late fair, and published an account from which we give the following extracts.

We were highly gratified to have it in our power to attend the Cattle Show and Fair, held at Worcester, on Wednesday last, under the auspices of the Worcester Agricultural Society. The Heart of the Commonwealth was out, in all its strength. We have rarely enjoyed a more pleasant day. The weather was fine—and all the inhabitants, and all the visitants, of that delightful town, appeared to be determined to be happy.

We are almost ashamed to acknowledge that we have so little acquaintance with either the theory or the practice of agriculture, that we are unable to give any detailed account of this celebration. The *tout ensemble* was exceedingly interesting. The exhibition of Flowers and Fruits—the Ploughing Match—the collection of manufactured articles—the fine show of sheep, swine, and neat cattle—the excellent collection of working oxen, for which Worcester county has long been celebrated—made the scene highly interesting even to an eye untutored in the science of this great branch of our National Industry.

An excellent Address was pronounced before the Society, by the Hon. Josiah Quincy, Jr. of this city. The orator disclaimed for himself the ability to give his audience any instruction as to their particular calling—but he discoursed to them eloquently upon the physical tendencies of the pursuits of the farmers—their means of contentment and happiness—and the important conservative influence which they exercise over social and political affairs. The address was highly applauded and approved.

There is one impression left upon our mind, more indelibly engraven there than any other connected with this celebration. The noble growth of men that this excellent county poured forth, on this occasion, it was cheering to look upon. As we walked through the streets of that favored town—as we looked around upon the company seated at that table, we could not repress the mental exclamation, Happy, Happy Commonwealth—That nourishes upon her bosom such a glorious race of Sons!

BY HIS EXCELLENCY,

JOHN DAVIS,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION,

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In compliance with ancient usage in our good Commonwealth, and by the advice and consent of the Council, I appoint THURSDAY, the twenty-fifth day of November next, to be observed as a day of Thanksgiving and Praise to Almighty God, for the manifold blessings and mercies which have been vouchsafed to us during the past year:—And I entreat all the People of this Commonwealth to manifest their gratitude, by assembling in their places of public worship, and presenting to their Maker the pure incense of thankful hearts!

It becomes all who have a just sense of human infirmity to acknowledge, with profound gratitude, their dependence upon our Heavenly Father, for the preservation of life—for a propitious season, in which the earth has yielded its bounties—for the success of useful labor, and laudable enterprises by land and by sea—for exemption from pestilential diseases—for the steady progress of moral and intellectual improvement—for inclining the hearts of men to cherish the love of peace, of charity, and of friendly intercourse—for the zeal manifested in disseminating the religion of the Blessed Redeemer—for strengthening the hopes, and encouraging the hearts of mankind, by the continued advancement of civil and religious liberty—and for the many consolations which smooth the rugged path of life, and invite us to pursue the ways of virtue:

And as we are commanded, by prayer and supplication, with thanksgiving, to let our requests be made known to God. It is a suitable occasion to implore, that the inestimable privileges which we enjoy, as a free people, may be perpetuated—that we, as a people, by a watchful observance of our duties, may prove ourselves worthy of such privileges—that the means employed to enlarge the sphere of human usefulness, and to diffuse the beneficial principles of Christianity, may be efficacious—that wars and other scourges may be averted—that oppression, injustice, selfishness and violence may cease—that benevolence and charity may everywhere abound—and that the nations of the earth may live together as one harmonious family, cherishing the best sympathies of our nature, and establishing in the hearts of all, the love of truth, of humanity, and of equal rights.

And I request all persons to observe the day in a manner becoming a Christian people.

Given at the Council Chamber in Boston, this first day of October, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States, the sixty sixth. JOHN DAVIS.

By His Excellency the Governor, with the advice and consent of the Council. JOHN P. BIGELOW,
Secretary of the State.

God save the Commonwealth of Massachusetts!

Hampshire Cattle Show.—The annual Farmer's Festival for the Old County of Hampshire was held in this town Northampton last Wednesday, the 6th inst. The rain the previous day, and the consequent muddiness of the roads, prevented some animals and some articles being brought in for exhibition; but, notwithstanding the show in every department, was good, and the number and *variety* of persons in attendance was about the same as usual.

The usual address was delivered by Prof. Fowler of Amherst College. We speak the opinion of able judges when we say, that it was an *admirable* performance, and it is much to be regretted that there were not more to hear it.

Girard College.—The founder of this institution has been dead, we believe, about nine years, and not a single orphan has yet been educated at the noble institution, for the establishment of which he left the necessary funds.—The Philadelphia correspondent of the N. Y. Journal of Commerce says, that the boys of Philadelphia have made arrangements for a solemn procession, the occasion of which is the loss of the Girard bequest for the Education of Orphans. The little fellows having become wearied with waiting for the completion of the College, and seeing its advantages likely to be postponed for several generations yet to come, have determined to express their profound regret at the sad delay, and to manifest their mournful emotions by a solemn funeral procession!—*Boston Mer. Jour.*

MARRIAGES.

In this city, on Sunday evening, Oct. 10th, by Rev. Mr Sargent, Mr Thomas Emmons to Miss Harriet M. Chapin.

On Wednesday evening, Oct. 13th, by Rev. Mr Sargent, Mr Henry Wallis to Miss Hannah Avery Eaton.

In Charlestown, 13th inst, by Rev. Mr Ellis, Mr Andrew B. Kidder, to Miss Sarah Elizabeth, daughter of Nathan Tufts, Esq., of C.

On Wednesday, at the Bulfinch street Church, by Rev. Mr Gray, Mr James Davis to Miss Elizabeth Hosmer.

In Plymouth, on Tuesday evening, 12th inst, by Rev. Mr Briggs, Rev. Robert B. Hall, Pastor of the Church of the Pilgrimage, to Miss Abby Mitchell, daughter of Hon. N. M. Davis, all of Plymouth.

In Deerfield, Oct. 4th, by Rev. D. D. Parkhurst, Mr Edward P. Huntington, of Cabotville, to Miss Helen Maria Williams, of Deerfield.

In Stockbridge, on Wednesday last, James Fowler, of Westfield, to Miss Charlotte Whitney, of Stockbridge.

In Littleton, 14th inst, by Rev. Mr White, Mr John F. Robbins of Boston, to Miss Susan A. Kimball, of L.

DEATHS.

In this city, on Wednesday morning, of consumption, Mrs Augusta M. D. Muzzy, wife of Benjamin A. Muzzy, of New York.

In Needham, 5th inst. Mrs Sophia, wife of Nicholas Tillinghast, Esq., of Bridgewater.

In Bristol, 11th inst., after a few days illness, Hon. John D'Wolf, 82.

In Springfield, on the 14th, of consumption, Miss Margaret, eldest daughter of Justice Willard, Esq.

In New Orleans, 24th ult. Mrs Caroline W. wife of James Ritchie, A. M., Principal of the Clinton Female Academy, Louisiana, 27. She was a native of Sharon, Mass.

In New Orleans, 26th ult., of yellow fever, Capt. Cyrus F Crosby, of New York, master of ship Europe, of Bath, 34.

In New Brunswick, N. J. 10th inst., Mrs Katharine G. McKay, widow of the late Col. McKay, of Pittsfield, and daughter of the Hon. Samuel Dexter, of Boston.

VALUABLE SCHOOL BOOKS.—Published and for sale by S. G. SIMPKINS, 21 Tremont Row:—

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LETTERS of John Adams, addressed to his wife—edited by his Grandson, Charles Francis Adams, 2 vols—this day published by LITTLE & BROWN,
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THE VESTRY SINGING BOOK.—Being a selection of the most popular and approved Songs and Hymns now extant, designed for Social and Religious meetings, Family Devotion, Singing Schools, &c., Compiled by Asa Fitz and E. B. Dearborn. The Publishers respectfully invite the attention of Clergymen and others interested, to the following recomendation.

[From Rev. S. Aiken, Pastor of Park street Church.]

'To Messrs Saxton & Pierce.—After such an examination of The Vestry Singing Book, as my other duties would permit, I am prepared to say that I approve of its character and design. The Hymns, selected from Watts and other approved authors, are evangelical in sentiment, and well suited to devotional purposes; while the music consists, almost exclusively, of those old and hallowed tunes which are most familiar to every person having any knowledge of sacred music. I think it well adapted to become in reality, what it is named—The Vestry Singing Book. Very Respectfully, S. AIKEN.

June 1 1841.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. s9

THIS day received and for sale at TICKNOR'S, a fresh supply of a Treatise on the theory and practice of Landscape Gardening, adapted to North America; with a view to the Improvement of Country Residences.

Comprising historical notices and general principles of the art, directions for laying out grounds and arranging plantations, the description and cultivation of hardy trees, decorative accompaniments to the house and grounds the formation of pieces of artificial water, flower gardens, &c. With remarks on Rural Architecture, by A. J. Downing, Esq. Illustrated with numerous beautiful engravings on wood, in one vol, royal 8vo.

'Mr. Downing evidently brings to his task much more than the mere requisites for a book about gardening. He is an enthusiast, as well as a practical artist in his profession. He speaks of effects to be produced from given causes, not from what he may have read of them in books, or seen in pictures, but from personal observation and experiment.—The consequence is that such advice as he can give its worth having.'—North American Review.

'In a literary point of view the author has acquitted himself very ably, and the enchanting attractions of his subject are crowned with the wreaths of an elegant style.' N. Y. Mirror. oct9

ANNUALS FOR 1842.—The Token; The Giver; The Forget Me Not; Friendship's Offering; The Rose of Sharon; &c. &c. For sale by JOSEPH DOWE, 22 Court st. oct 16

DEWEY'S DISCOURSES, and Discussions in Explanation and Defence of Unitarianism. Published by JOSEPH DOWE, 22 Court st. oct 16

THE SEAMAN'S FRIEND; containing a treatise on practical seamanship, with plates; a dictionary of Sea Terms; customs and usages of the Merchant service; laws relating to the practical duties of Master and Mariners, by R. H. Dana, Jr., Author of 'Two Years before the Mast,' 1 vol. This day published by LITTLE & BROWN, 112, Washington st. oct 16

CUBI'S SPANISH GRAMMAR.—A new Spanish Grammar, adapted to every class of learners, by Mariano Cubi J. Soler, Professor of modern languages in the College of Louisiana, 6th edition, with corrections—this day received by J MUNROE & CO,
o16 134 Washington st

FOR OUTSIDE GARMENTS.—A good assortment of woollens, suitable for outside garments, such as diamond, plain and fancy Beaver Cloths, stout German twilled Cloths, goats hair Cambets, &c., may be found at the once price store, No. 28 Washington street—also, stout and serviceable Cloths and Cassimeres, suitable for boy's wear, among which is very good Cassimere at one dollar per yard. Constantly on hand a general assortment of domestic Cottons, brown and bleached, which will be sold at the very lowest prices.

☞ Goats Hair Cambets at 75 cents per yard. o16

ADAMS' SLAVERY IN INDIA.—The law and custom of Slavery in British India, in a series of letters to Thomas Fowell Buxton, Esq. by William Adams, 1 vol—for sale by LITTLE & BROWN,
o16 112 Washington st

HUTTON'S DEVOTIONS.—Devotional Exercises, designed for the use of families and individuals, to which are subjoined, prayers for particular occasions, by Rev Joshua Hutton, third edition, enlarged, by Rev J. Hutton, L. L. D, London—just received by
o16 J MUNROE & CO.

WRIGHT'S LA FONTAINE.—This day published by TAPPAN & DENNET, 114 Washington st., the Fables of La Fontaine, illustrated by J J Grandville, translated from the French, by Elizur Wright, Jr, in 2 royal octavo volumes, with nearly 400 illustrations, in rich binding.

'We have no hesitation in pronouncing this the most splendid work ever produced in this country. The engravings are full of spirit and humor, and are alone well worth the price of the book.'—*Morning Post.*

The Amaranth, for 1841, the only religious annual published this season, with engravings elegantly bound—Milman's History of Christianity, with preface and notes by Dr Murdock, 1vol 8vo. o16

PARTICULAR NOTICE TO GENTLEMEN WHO WISH TO PURCHASE GOOD AND FASHIONABLE CLOTHING CHEAP.

THE Subscriber wishing to confine himself to a cash business as far as practicable, will make every exertion possible to please that desirable class of customers who promptly pay their bills, both as regards price and every other consideration. Having secured the services of one of the best Pantaloon Cutters in the country, he can confidently warrant a good fit in that most difficult part of the business. He has just received a large assortment of new and fashionable goods, which he would request those in want of good clothing at a low price to call and examine, at L. A. HUNTINGTON'S,
o16—6m 76 Washington street, up stairs.

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE. FOR SALE. The Subscriber, wishing a change of employment, offers for sale this establishment, consisting of a boarding house with schoolrooms adjacent, and about 6 1-2 acres of land in a high state of cultivation. The main building is 50 feet by 40, three stories high, with piazza and gallery on three sides, and is one of the most elegant edifices in this part of the State. For particulars apply to Wm. Pomroy Esq. of Cambridge or to the subscriber on the premises.

PHINEAS ALLEN.

☞ If not wanted for a school it is the best site for a public house in the town. The school will be continued till a sale is effected.

Northfield, Mass., Oct. 1841. 4w oct 9

COAL AND WOOD.—ONE THOUSAND Tons Peach Orchard Coal, suitable for Grates, Ranges and Stoves.

500 Tons White Ash Coal, for Furnace Ranges and Stoves.

500 Chaldrons Newcastle Coal.
200 Chaldrons Cannel "
100 " Orrel "
200 " Scotch "
Smith Coal as usual, Also,

A general assortment of Wood, Bark, &c., for sale by MOSES FRENCH, JR., Maine Wharf, New Broad Street, near the bottom of Summer Street. oct2

AMERICAN EDITION OF BOLINGBROKE'S WORKS.—The Works of Lord Bolingbroke, with a Life, prepared expressly for this edition containing additional information relative to his personal and public character, selected from the best authorities, 4 vols, 4to.

Received and for sale by SAXTON & PIERCE, 133 1-2 Washington street. oct 2

LATE ENGLISH MEDICAL BOOKS—Elements of Anatomy, by Jones Quain, M. D., 4th edition, revised and enlarged, illustrated with steel plates and numerous engravings on wood; A Treatise on Dislocations and Fractures of the Joints, by Sir Astley Cooper, abridged, with important additions from the works of the most distinguished modern Surgeons, and illustrated by numerous lithographic engravings, edited by Alexander Cooper Lee; The Human Brain, its configuration, structure, developement and physiology, illustrated by references to the nervous system with lower animals, by Samuel Solly, with 12 plates; Demonstrations of Anatomy, being a guide to the dissection of the Human Body, by G. V. Ellis one of the Demonstrators of Anatomy in Edinburgh College; A Treatise on Pyrosis Idiopathica, or Water Brash, as contrasted with certain forms of indigestion and of organic lesions of the abdominal organs, together with the remedies, dietetic and medicinal, by Thomas West, M. D.; Wilson's Practical and Surgical Anatomy, illustrated with 50 engravings on wood, by Bogg—just received and for sale at TICKNOR'S corner of Washington and School streets. s 25

DRAWING MATERIALS—Cohen, Keswick, and Brookman and Langdom's Pencils Bristol Board, Drawing Paper &c. &c. &c. For sale by J. DOWE, 22 Court street. s18

TO INSTRUCTERS—The School Teacher's Manual; containing Practical Suggestions on Teaching and Popular Education, by Henry Dunn, See'y to British and Foreign School Society, London. Preface by T. H. Gallaudet.

Spiritual Culture.—Being thoughts addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves. From the London edition. Published by JOSEPH DOWE, 22, Court street. s18

NEW ENGLISH BOOKS.—This day received by LITTLE & BROWN, 112, Washington street, a large assortment of valuable English Books, among which are Montague's edition of Lord Bacon's Works, 17 vols: Turner's History of England, 12 do; Clarendon's Rebellion: Froissart's and Monstrellet's Chronicles; Jackson's Wood Engraving; Martin's British Colonies; Belt's Memorials of the Order of the Garter; Hope's Costumes of the Ancients; Burke's Peerage; Magna Charts; Yosy's Costume of Switzerland; Shaw's Dresses and Decorations of the Middle Ages; The Seven Ages of Shakspeare, illustrated; Lowndes's Bibliographer's Manual; Horace Walpole's Works, 6 vols; Smyth's Lectures on the French Revolution; Robert Hall's Works, Edwards's, Henry's and Baxter's Works; Moses's Antique Vases; Tredgold's Steam Engine; The Palace of Architecture; Architectura Domestica; Robinson's Rural Architecture; do Designs for Park Entrances, &c; Hunt's Tudor Architecture; do Parsonage Houses; do Gate Lodges; The Traveller's Club House; Public Works of the United States; Cooke's Shipping and Craft; Selby's British Ornithology; Lindley's British Fruits; Tombleson's Views of the Rhine; Jones's Animal Kingdom; Hewitson's British Ology; Bell's Quadrupeds; do Reptiles; Newman's British Ferns; Forbes's British Star Fishes; Newman's Insects; Harris's Aurelian; Swainson's Exotic Conchology; Wilds's Architectural Grandeur; Holbein's Court of Henry 8th; Meyrick's Ancient Arms and Armour; Williams's Views in Greece; Cooke's London; Italian School of Design, 2 vols, folio; The English Hexapla; Brockedon's Passes of the Alps; Marsden's History of Summatra &c. &c.

Also

POETRY.

For the Register and Observer.

METHINKS I WOULD NOT DIE.

Methinks I would not die!
There is a freshness in the morning gale,
There is a brightness in the noonday sky,
A quiet in the evening shadows pale,
That I with gladness hail.
Methinks I would not die, and leave them all
In the lone church-yard and the sable pall.

Methinks I would not die!
There is a sweetness in affection's smile,
There is a tenderness in friendship's eye
The darkest hour of sorrow to beguile;
And like some fairy isle.
The links of beauty, ever round me fall;
Methinks I would not die, and *leave* them all.

Methinks I would not die!
The balmy Spring comes whispering of peace,
And breezes soft as breath of Araby,
Bid the wild conflicts of the bosom cease.
I hear a sweet release,
To the stream's music, and the fountain's glee;
Methinks I would not die, while they are free.

Methinks I would not die!
The golden summer lingers on the hill,
And the groves teem with curled melody
That ever doth my soul with music fill.
There is an echoed thrill,
From bower to plain, from forest to the wave;
How could I leave it, for the silent grave.

Methinks I would not die!
Autumn comes on, in royal beauty drest,
The 'harvest home' sends its clear note on high,
And at the vintage feast, the heart is blest
With thoughts of coming rest.
Glory and light and gladness round me lie;
Methinks I *could* not leave them all to die!

Methinks I would not die!
Winter its snowy mantle round me spreads,
And in the clear depths of the azure sky,
The silvery moon in pensive beauty treads,
Methinks the light she sheds
Was ne'er so bright, so beautiful as now,
How *could* I die, and to the cold earth bow.

Methinks I would not die!
And yet, when in some dark and lonely time,
There gushes from my soul the bitter sigh,
Like the deep knell of some funeral chime;
When from some far-off clime
The shades of woe around my pathway fly,
Methinks that then, 'twere sweet indeed to die.

Methinks I would not die!
And yet, when love's sweet accents shall grow cold,
When from affection's look the glance shall fly
That with its silken chords the heart could hold;
Oh then, 'twere sweet to fold
The weary home-sick frame in dreamless rest!
Methinks that then to die, would be but blest.

Methinks I would not die!
And yet, who is there, that would linger here,
To see each hope of youthful fancy fly,
Each gleam of sunshine changed into a tear?
Who would not rather fear,
To live, live on, in bitterness alone,
Treading a path whence every joy had flown!

Methinks I would not die!
And yet, to see affection's sun go down,
To lift for mercy the imploring eye,
And meet no answer save a darkling frown:
To feel the heart's chords severed one by one,
To see the light of gladness melt away,
To live, until to say 'thy will be done,'
Forces the life blood from its fount to stray;
Oh yes, 'twere blest, ere shades like these shall fall,
To mount and fly, whene'er the angel call.

Waltham, L. B. T.

For the Register and Observer.

t grieves met yet—that hasty word,
The careless tongue hath spoken—
Alas! that trifles light as air,
The strongest hearts have broken!

It grieves me yet—for wilfully
In the long past I dwell,
And turn me from the sunny ray,
Go where the *shadow* fell.

Ye smile in scorn, reproving say;
Unkindness was not meant
That tenderness is folly, if
Too freely it is spent.

It grieves me yet—but God would thus
Some needed lesson teach;
How learn—if not from pain like this
To check my hasty speech.

It grieves me yet—and ye have said
Mine is no shrinking soul;
But calm and chill content to be,
Beneath thought's proud control.

It may be thus—I may be cold,
Indifferent to all,
Yet never heard ye from my lip
Unkindly accents fall.

It pains me yet, as I would ne'er
Another's spirit pain;
While love the purpose consecrates,
None—ever speak in vain.

Henceforth then guarded be my thought;
Repressed each heedless word;
Others may feel as I have felt,
What they as coldly heard.

If pain upon my restless heart
Hath written deep—forbear—
A discipline, it's pulses know,
The wide world well may share.

Oct. 9, 1841. C. W. H.

MISCELLANEOUS.

BACON.

To enter into any lengthened details respecting the life of Lord Bacon might be considered a reflection on the reader; still, it may not be inexpedient to introdce some scattered anecdotes relating to an extraordinary man, over whose mighty mind and corrupt heart the Christian linger with sorrow, the moralist with wonder, and the world at large with regret; a man whom it is now difficult to praise, yet whom, but for some lamentable weaknesses, it would have been almost as difficult not to idolize:—

* * * * *

Lloyd says, that 'he was a courtier from his cradle to his grave, sucking in experience with his milk, being inured to policy as early as to his grammar.' When a boy, Queen Elizabeth took much notice of him, admired his ingenious answers, and, alluding to the post held by his father, used to style him familiarly *her young Lord Keeper*. She once inquired the age of the gifted boy, to which he replied readily, that 'he was two years younger than her majesty's happy reign.'

It was remarked by the famous Earl of Salisbury: that Raleigh was a good orator though a bad writer;—Northampton a good writer, though a bad orator;—but that Bacon excelled in both. Howell, who must have often listened to his oratory, speaks of him as 'the eloquentest that was born in this isle.'

* * * * *

His information on all subjects was astonishing. 'I have heard him,' says Osborne, in his Advice to his Son, 'entertain a country lord in the proper terms relating to hawks and dogs; and at another time out-cant a London chirurgeon.' Of money, he said, it was like manure, of no use till it was spread.

* * * * *

How extraordinary and how humiliating to human nature must have been that scene, when the great philosopher stood a cringing suppliant to his peers, 'prostrating himself and sins;' craving pardon of God and his fellows, and promising to amend that life which apparently, but for such exposure, would have been transmitted to posterity as proud and faultless as his genius. When he delivered the great seal to the four peers who had been commissioned to receive it:—'It was the king's favor,' he said, 'that gave me this: and it is through my own fault that he has taken it away.' When the instrument was delivered to James, he muttered some words respecting his difficulty in selecting a successor—'As to my lawyers,' he said, 'they are are all knaves.'

Bacon was apparently little distressed by his fall. Gondomar, the Spanish ambassador, happening to encounter him immediately after that event, with equal bad taste and bad feeling, wished him, ironcally, a merry Easter!—'And to you, signior,' replied Bacon, 'I wish a merry Pass-over! The reply not only comprehended a wish that the ambassador were well out of the kingdom, but alluded to his supposed Jewish origin, the greatest insult which could have been offered to a Spaniard.

* * * * *

The degration of this wonderful genius, while it distressed the good and gratified the evil, could even afford merriment to the wretched punsters of the age. Alluding alike to his misconduct and his poverty, his new titles of Verulam and St Albans were easily converted into Very-lame and St All-bones.

* * * * *

Wilson describes Lord Bacon as of a middling stature, his 'presence grave and comely;' but adds that he early wore the appearance of old age. Aubrey says, 'he had a delicate, lively, hazle eye: Dr Harvey told me it was like the eye of a viper.' The same writer relates one or two characteristic anecdotes of this extraordinary man. He was once watching some fishermen from the garden at York House, and offered them a certain sum for the results of their draught, which they refused, considering it insufficient. On drawing up their net, they found that it only contained two or three small fish. Lord Bacon told them they had better have accepted his offer. The men replied that they had hoped for better success. 'Hope,' said his lordship, 'is a good breakfast, but a bad supper.' * * * *

When the Bishop of London cut down some fine trees at the Episcopal Palace at Fulham, Bacon told him that he was a good expounder of dark places.

When some person hinted to him that it was time to look about him, 'Sir,' was his reply, 'I do not look *about* me; I look *above* me.'

Queen Elizabeth, when on a visit to Lord Bacon at Redgrave, happened to make an observation on the small size of his house:—'Madam,' he replied, 'my house is small; but it is you who have made me too great for it.'

King James, says Howell, once asked his opinion of a French ambassador who had recently arrived. Bacon replied that he thought him a tall well-looking man.—'But what do you think of his *head-piece*?' asked the king. 'Sir,' said Bacon, 'tall men are like houses of four or five stories, wherein, commonly, the uppermost room is worst furnished.' I do not know whether this was the same French ambassador, who told Lord Bacon, on his first introduction, that he had always compared him to an angel, of whom he had heard and read much, but had never seen. Bacon replied modestly, that 'if the charity of others compared him to an angel, his own infirmities told him that he was a man.' If Bacon can at all be compared to an angel, it must certainly be a fallen one.

* * * * *

Aubrey informs us, on the authority of Thomas Hobbes, that Bacon owed his death to his indiscreet eagerness in pursuing a philosophical experiment. He happened to be taking the air in his coach near Highgate, when an idea came into his head that flesh might be preserved in snow as well as in salt. The snow at the time lying thick on the ground, he resolved to make the experiment; but 'staid so long in doing it,' that he was seized with a shivering fit, and was obliged to be carried to Lord Arundel's house at Highgate. Unfortunately he was placed in a damp bed, by which his disorder was so much aggravated that he died in a few days.

RISING IN THE WORLD.

It is all well that there should be the strongest desire of rising in the world. But what is rising? Here is all the difficulty. Is it for the prosperous man to move into a bigger house, and patronize the tailors, the miliners, and the upholsterers, and give splendid entertainments? This may be perfectly allowable and proper as the reward and natural consequence of industry and frugality, but it is not rising in the world. It amounts to nothing but simply patronizing tailors, miliners, upholsterers, and cooks. The only way to rise in the world, even for the prosperous man, is to cultivate his mind and manners, and educate his family. It is not to set up his carriage, though this may be perfectly allowable if he can afford it. It is not to resort to this or that watering place, though there is no objection to his doing that if he pleases. It is to raise himself and family in the scale of moral and intellectual beings. It is not to bring up his sons in idleness under the preposterous notion of making them gentlemen, and in so doing make them fops and dandies instead of men, and thus prepare them for squandering his estate much faster than he amassed it. It is not to educate his daughters with merely showy accomplishments, and with the expectation that this world is to be a show, and life a holiday. The best symptom of rising in the world that he can give, is to despise the follies of American society, to set at naught the despotism of foreign fashions, to perceive and resist the absurdity of a business community following in the footsteps of the idle and worthless aristocracy of Europe. It would show hopeful signs of rising above the vulgar, both great and small, if he should refuse to countenance the nonsense of turning night into day and day into night; and as the end of society is enjoyment, he should perceive the ridiculousness of going to a party of pleasure at his usual hour of retiring to rest.

It would show that he was rising if he should bring up his sons to some useful, honorable, and profitable employment, and save them from the degradation of living to show off their persons and fine clothes in the streets. If he should infuse into the minds of his daughters a strong tincture of common sense, and teach them to look on life as a scene of elevated duty and responsibility, instead of an opportunity for the indulgence of ambition, vanity, and selfishness.

The present condition of our country would seem to demonstrate, that it is impossible for mankind to be permanently prosperous and happy, even under the most favorable circumstances; that they may as well be afflicted and struck down by war, famine, and pestilence, for if left to themselves, and provided with every thing to make them happy, it is only to plunge themselves into a misery deep in proportion to the exuberance of their blessings.

But it may be asked, if these evils I have been enumerating are hopeless and without cure? If they are, why draw such a humiliating picture of our national character? I answer that the case is not hopeless. The remedy is at hand, and of the easiest application. All that is wanting is the revival of common sense, and the assertion of personly independence. No nation has more of both these qualities than the Americans, but circumstances for the time have put them both in obeyance. Fashionable habits do not sit well on the American people. The very people who conform to them, have a secret contempt for them, even while submitting to their bondage. They are scarcely ever hereditary, for they are not suffered to be so by the rapid changes which commercial revulsions bring about. Common sense is perpetually uttering her voice against them, and that voice will be clearer and louder as the community learn to trace to them those public distresses, which in such rapid succession sweep over the country.

There is too a sense of personal independence among us, unknown under any other form of government, which is mighty in strength, but has hitherto been working like the gigantic Cyclop in the dark, and wasting its force in an aimless radicalism. It is a good thing corrupted, and as matters now stand works little but mischief. But the time I hope is coming, when this giant will have the use of eyes as well as hands, when intelligence will be diffused among what are now termed the middle and lower classes, and rouse them to see what a miserable use they make of their means, when it constitutes the highest object of their ambition to wear the same sort of a hat or bonnet as is worn by those whose only ground of distinction is, that they are the first to adopt the latest fashionable absurdity.

With the spread of intelligence, it is to be hoped, that the conviction will gain ground that the sacred pleasures of home do not arise from establishment, elegant furniture, a luxurious table, but from virtuous affections, true hearts, and enlightened minds, that the delights of society do not spring from cumbersome and costly entertainments, which enslave the entertainer, not from expensive attire, which in generally the vexation and the regret of the wearer, but from cheerfulness, affability, intelligence, of the true courtesy.

A YANKEE IN RUSSIA.

We copy the following from one of Mrs. Child's 'Letters to a friend,' now publishing in the A. S. Standard.

The following is the substance of the story, as told by Mr Dallas, at a public dinner given him at Philadelphia, on his return from Russia, in 1838.

One day a lad, apparently about nineteen, presented himself before our ambassador at St. Petersburg. He was a pure specimen of the genus Yankee; with sleeves too short for his bony arms, trowsers half way up his knees, and hands playing with coppers and ten-penny nails in his pocket. He introduced himself; by saying, 'I've just come out here to trade with a few Yankee notions, and I want to get sight of the emperor.'

'Why do you wish to see *him*?'

'I've brought him a present, all the way from Ameriky. I respect him considerable, and I want to get at him, to give it to him with my own hands.'

Mr Dallas smiled, as he answered, 'It is such a common thing, my lad, to make crowned heads a-present, expecting something handsome in return, that I'm afraid the emperor will consider this only a Yankee trick. What have you brought?'

'An acorn.'

'An acorn! what under the sun induced you to bring the emperor of Russia an acorn?'

'Why, jest before I sailed, mother and I went on to Washington to see about a pension; and when we was there, we thought we'd jest step over to Mount Vernon. I picked up this acorn there; and I thought to myself I'd bring it to the emperor. Thinks says I, he must have heard a considerable deal about our General Washington, and I expect he must admire our institutions. So now you see I've brought it, and I want to get at him.

'My lad, it's not an easy matter for a stranger to approach the emperor; and I am afraid he will take no notice of your present. You had better keep it.'

'I tell you I want to have a talk with him. I expect I can tell him a thing or two about Ameriky. I guess he'd like mighty well to hear about our rail-roads, and our free schools, and what a big swell our steamers cut. And when he hears how well our people are getting on, may be it will put him up to doing something. The long and the short on't is, I shan't be easy till I get a talk with the emperor; and I should like to see his wife and children. I want to see how such folks bring up a family.'

'Well sir, since you are so determined upon it, I will do what I can for you; but you must expect to be disappointed. Though it will be rather an unusual proceeding, I would advise you to call on the vice-chancellor, and state your wishes: he may possibly assist you.'

"Well that's all I want of you. I will call again, and let you know how I get on.'

In two or three days, he again appeared, and said, 'Well I've seen the emperor, and had a talk with him. He's a real gentleman, I can tell you. When I give him the acorn, he said he should set a great store by it; that there was no character in aneient or modern history he admired so much as he did our Washington; he said he'd plant it in his palace garden with his own hand; and he did it—for I see him with my own eyes. He wanted to ask me so much about our schools and rail roads, and one thing or another, that he invited me to come again, and see his daughters; for he said his wife could speak better English than he could. So I went again, yesterday; and she's a fine knowing woman, I tell you; and his daughters are nice gals.'

'What did the empress say to you?'

'Oh, she asked me a sight o' questions.—Don't you think, she thought we had no servants in Ameriky! I told her poor folks did their own work, but rich folks had plenty o' servants—'But then you don't *call* 'em servants,' said she; 'you call 'em help.' I guess, ma'am, you've been reading Mrs. Trollop? says I—We had that ere book aboard our ship. The emperor clapped his hands, and laughed as if he'd kill himself' 'You're right, sir,' said he, 'you're right. We sent for an English copy, and she's been reading it this very morning!' Then I told him all I knew about our country, and he was mightily pleased. He wanted to know how long I expected to stay in these parts. I told him I'd sold all the notions I brought over, and I guessed I should go back in the same ship. I bid'em good-bye, all round, and went about my business. Ain't I had a glorious time? I expect you didn't calculate to see me run such a rig?

'No, indeed, I did not, my lad. You may well consider yourself lucky; for it's a very uncommon thing for crowned heads to treat a stranger with so much distinction.'

A few days after, he called again, and said, 'I guess I shall stay here a spell longer, I'am treated so well. T'other day a grand officer come to my room, and told me the emperor had sent him to show me all the curiosities; and I dressed myself, and he took me with him, in a mighty fine carriage, with four horses; and I've been to the theatre and the museum; and I expect I've seen about all there is to be seen in St. Petersburgh. What do you think of that, Mr. Dallas?'

It seemed so incredible that a poor, ungainly lad should be thus loaded with attentions, that the ambassador scarcely knew what to think or say.

In a short time, his strange visitor re-appeared. 'Well,' said he, 'I made up my mind to go home; so I went to thank the emperor, and bid him good-bye. I thought I could'nt do no less, he'd been so civil. Says he, 'Is there any thing else you'd like to see, before you go back to Ameriky?' I told I *should* like to get a peep at Moscow; for I'd heard considerable about their setting fire to the Kremlin, and I'd read a deal about General Bonapart; but it would cost a sight o' money to go there, and I wanted to carry my earnings to mother. So I bid him good-bye, and come off. Now what do guess he did, next morning? I vow he sent you the same man, in regimentals, to carry me to Moscow in one of his own carriages, and bring me back again, when I've seen all I want to see! And we are going to-morrow morning, Mr. Dallas. What do you think now?'

And sure enough, the next morning the Yankee boy passed the ambassador's house in a splendid coach and four, waving his handkerchief, and shouting 'Good-bye! Good-bye!'

Mr. Dallas afterwards learned from the emperor that all the particulars related by this adventurous youth were strictly true. He again heard from him at Moscow, waited upon by the public officers, and treated with as much attention as is usually bestowed on ambassadors.

The last tidings of him reported that he was travelling in Circassia, and writing a Journal, which he intented to publish.

Now, who but a Yankee could have done all that?

'WHAT O'CLOCK IS IT?'

When I was a young lad, my father one day called me to him, that he might teach me to know what o'clock it was. He told me the use of the minute finger and the hour hand, and described to me the figures of the dial plate, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge, than I set off scampering to join my companions in a game of marbles; but my father called me back again. 'Stop, William,' said he, 'I have something more to tell you.'

Back I again went, wondering what else I had got to learn, for I thought I knew all about the clock, quite as well as my father did.

'William,' said he, 'I have taught you to know the time of day; I must teach you how to find out the time of your life.'

All this was strange to me, so I waited rather impatiently to hear how my father would explain it, for I wanted sadly to go to my marbles.

'The Bible,' said he, 'describes the years of a man to be three score and ten, or four score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the four score years of an old man's life into twelve parts, like the dial of a clock, it will allow almost seven years for every figure. When a boy is seven years old, then it is one o'clock of his life; and this is the case with you. When you arrive at fourteen years, it will be two o'clock with you; and when at twenty-one years, it will be three o'clock; at twenty-eight, it will be four o'clock; at thirty-five, it will be five o'clock; at forty-two, it will be six o'clock; at forty-nine, it will be seven o'clock, should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may perhaps remind you of it. My great grandfather, according to his calculation, died at twelve o'clock, my father at ten. At what hour you or I shall die, William, is only known to Him to whom all things are known.'

Never, since then, have I heard the inquiry, 'What o'clock is it!' nor do I think that I have even looked at the face of a clock, without being reminded of the words of my father.—*U. S. Gazette.*

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